



U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

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CENSUS OF RELIGIOUS BODIES  
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BULLETIN No. 20

APOSTOLIC OVERCOMING  
HOLY CHURCH OF GOD

STATISTICS, DENOMINATIONAL HISTORY  
DOCTRINE, AND ORGANIZATION

Prepared under the supervision of

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## CONTENTS

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	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1936 and 1926.....	2
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	2
HISTORY, DOCTRINE, AND ORGANIZATION.....	3

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas, these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.



# APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Apostolic Overcoming Holy Church of God for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relates to these churches only.

The membership of this denomination consists of all persons admitted to the local churches upon confession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	23	13	10		
Members, number.....	863	591	272	68.5	31.5
Average membership per church.....	38	45	27		
Membership by sex:					
Male.....	188	116	72	61.7	38.3
Female.....	675	475	200	70.4	29.6
Males per 100 females.....	27.9	24.4	36.0		
Membership by age:					
Under 13 years.....	94	57	37		
13 years and over.....	726	534	192	73.6	26.4
Age not reported.....	43		43		
Percent under 13 years <sup>2</sup> .....	11.5	9.5	16.2		
Church edifices, number.....	12	6	6		
Value—number reporting.....	12	6	6		
Amount reported.....	\$16,040	\$15,000	\$1,040	93.5	6.5
Constructed prior to 1936.....	\$15,850	\$15,000	\$850	94.6	5.4
Constructed, wholly or in part, in 1936.....	\$190		\$190		100.0
Average value per church.....	\$1,337	\$2,500	\$173		
Debt—number reporting.....	6	5	1		
Amount reported.....	\$3,000	\$2,970	\$30	99.0	1.0
Number reporting "no debt".....	3	1	2		
Parsonages, number.....	1	1			
Value—number reporting.....	1	1			
Amount reported.....	\$3,000	\$3,000		100.0	
Expenditures:					
Churches reporting, number.....	21	12	9		
Amount reported.....	\$7,742	\$6,420	\$1,322	82.9	17.1
Pastors' salaries.....	\$4,183	\$3,202	\$981	78.7	21.3
All other salaries.....	\$235	\$210	\$25	89.4	10.6
Repairs and improvements.....	\$358	\$300	\$58	83.8	16.2
Payment on church debt, excluding interest.....	\$419	\$377	\$42	90.0	10.0
All other current expenses, including interest.....	\$1,331	\$1,231	\$100	92.5	7.5
Local relief and charity, Red Cross, etc.....	\$264	\$233	\$31	88.3	11.7
Home missions.....	\$141	\$130	\$11	92.2	7.8
To general headquarters for distribution.....	\$554	\$528	\$26	88.0	11.1
All other purposes.....	\$217	\$119	\$98	54.8	45.2
Average expenditure per church.....	\$369	\$535	\$147		
Sunday schools:					
Churches reporting, number.....	20	12	8		
Officers and teachers.....	131	79	52	60.3	39.7
Scholars.....	597	353	244	62.3	37.7

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Based on membership with age classification reported.

Comparative data, 1936 and 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Apostolic Overcoming Holy Church of God for the census years 1936 and 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
Churches (local organizations), number.....	23	16	Expenditures:		
Increase over preceding census:			Churches reporting, number.....	21	16
Number.....	7		Amount reported.....	\$7,742	\$17,168
Percent <sup>1</sup> .....			Pastors' salaries.....	\$4,183	
Members, number.....	863	1,047	All other salaries.....	\$236	
Increase <sup>2</sup> over preceding census:			Repairs and improvements.....	\$358	\$15,010
Number.....	-184		Payment on church debt, excluding interest.....	\$419	
Percent.....	-17.6		All other current expenses, including interest.....	\$1,331	
Average membership per church.....	38	65	Local relief and charity, Red Cross, etc.....	\$264	
Church edifices, number.....	12	10	Home missions.....	\$141	
Value—number reporting.....	12	10	Foreign missions.....		\$2,188
Amount reported.....	\$16,040	\$16,950	To general headquarters for distribution.....	\$594	
Average value per church.....	\$1,337	\$1,695	All other purposes.....	\$217	
Debt—number reporting.....	6	5	Average expenditure per church.....	\$369	\$1,075
Amount reported.....	\$3,000	\$1,975	Sunday schools:		
Parsonages, number.....	1	1	Churches reporting, number.....	20	15
Value—number reporting.....	1	1	Officers and teachers.....	131	67
Amount reported.....	\$3,000	\$3,000	Scholars.....	567	1,068

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> A minus sign (—) denotes decrease.

State table.—Table 3 presents the statistics for the Apostolic Overcoming Holy Church of God by States for 1936, giving the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females	Churches reporting	Officers and teachers	Scholars
United States.....	23	13	10	863	591	272	188	675	27.9	20	131	567
EAST SOUTH CENTRAL:												
Kentucky.....	1	1		30	30		8	22	(1)	1	5	20
Alabama.....	22	12	10	833	561	272	180	653	27.6	19	126	547

<sup>1</sup> Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

This denomination, reported for the first time in 1926, was incorporated in 1916 under the laws of the State of Alabama as the Ethiopian Overcoming Holy Church of God. At the annual meeting in June 1927, by a majority vote, the word "Apostolic" was substituted for "Ethiopian," and the denomination has since been called Apostolic Overcoming Holy Church of God.

The churches are nearly all in three States of the South, but there is one organization in Illinois. The headquarters of the denomination are in Mobile, Ala.

The National Convention, which meets annually, is divided into districts called ministerial councils. The presiding officer of the general body is a bishop, and the church has also elders and teachers. Its general purpose is evangelistic, supported by the payment of tithes from all the members.

<sup>1</sup> No revision of the history, doctrine, or organization was furnished by this body for 1936, hence this statement is the same as that published in Religious Bodies, vol. II, 1926.





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POLISH NATIONAL CATHOLIC  
CHURCH OF AMERICA

STATISTICS, HISTORY, DOCTRINE  
AND ORGANIZATION

Prepared under the supervision of

Dr. T. F. MURPHY

Chief Statistician for Religious Statistics

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## CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1906 to 1936.....	2
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	3
Table 4.—Number and membership of churches, 1906 to 1936, and membership by age in 1936, by States.....	3
Table 5.—Value of churches and parsonages and amount of church debt by States, 1936.....	4
Table 6.—Church expenditures by States, 1936.....	4
HISTORY, DOCTRINE, AND ORGANIZATION.....	5
History.....	5
Doctrine.....	7
Organization.....	8
Work.....	9

## GENERAL INTRODUCTION

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**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

# POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Polish National Catholic Church of America for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination consists of those persons who have joined the church, assenting to the doctrine as contained in its "Profession of Faith."

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL	
				Urban	Rural
Churches (local organizations), number.....	118	98	20	83.1	16.9
Members, number.....	63,366	58,632	4,734	92.5	7.5
Average membership per church.....	537	598	237		
Membership by sex:					
Male.....	27,869	25,371	2,498	91.0	9.0
Female.....	28,467	26,231	2,236	92.1	7.9
Sex not reported.....	7,030	7,030		100.0	
Males per 100 females.....	97.9	96.7	111.7		
Membership by age:					
Under 13 years.....	13,584	12,070	914	93.3	6.7
13 years and over.....	42,173	38,353	3,820	90.9	9.1
Age not reported.....	7,609	7,609		100.0	
Percent under 13 years <sup>1</sup> .....	24.4	24.8	10.3		
Church edifices, number.....	112	93	19	83.0	17.0
Value—number reporting.....	108	89	19	82.4	17.6
Amount reported.....	\$3,409,265	\$3,231,065	\$178,200	94.8	5.2
Constructed prior to 1936.....	\$2,977,325	\$2,804,125	\$173,200	94.2	5.8
Constructed, wholly or in part, in 1936.....	\$431,940	\$426,940	\$5,000	98.8	1.2
Average value per church.....	\$31,567	\$36,304	\$379		
Debt—number reporting.....	95	81	14	(2)	(2)
Amount reported.....	\$1,164,804	\$1,100,683	\$64,121	94.5	5.5
Number reporting "no debt".....	10	6	4	(2)	(2)
Parsonages, number.....	77	68	9	(2)	(2)
Value—number reporting.....	70	63	7	(2)	(2)
Amount reported.....	\$467,400	\$433,400	\$34,000	92.7	7.3
Expenditures:					
Churches reporting, number.....	117	97	20	82.9	17.1
Amount reported.....	\$422,188	\$392,762	\$29,426	93.0	7.0
Pastors' salaries.....	\$91,603	\$81,995	\$9,608	89.5	10.5
All other salaries.....	\$48,083	\$46,247	\$1,836	96.2	3.8
Repairs and improvements.....	\$40,587	\$37,912	\$2,675	93.4	6.6
Payment on church debt, excluding interest.....	\$68,667	\$61,413	\$7,254	92.1	7.9
All other current expenses, including interest.....	\$142,013	\$134,527	\$7,486	94.7	5.3
Local relief and charity, Red Cross, etc.....	\$4,940	\$4,723	\$217	95.4	4.6
Home missions.....	\$3,300	\$3,199	\$101	94.4	5.6
Foreign missions.....	\$6,228	\$6,118	\$110	98.2	1.8
To general headquarters for distribution.....	\$8,231	\$7,878	\$353	95.7	4.3
All other purposes.....	\$10,447	\$8,750	\$1,697	83.8	16.2
Average expenditure per church.....	\$3,608	\$4,040	\$1,471		
Sunday schools:					
Churches reporting, number.....	72	62	10	(2)	(2)
Officers and teachers.....	172	155	17	90.1	9.9
Scholars.....	4,091	3,707	384	90.6	9.4
Summer vacation Bible schools:					
Churches reporting, number.....	42	38	4	(2)	(2)
Officers and teachers.....	103	94	9	91.3	8.7
Scholars.....	2,798	2,671	127	95.5	4.5
Weekday religious schools:					
Churches reporting, number.....	72	67	5	(2)	(2)
Officers and teachers.....	154	143	11	92.0	7.1
Scholars.....	3,559	3,388	171	95.2	4.8
Parochial schools:					
Churches reporting, number.....	23	20	3	(2)	(2)
Officers and teachers.....	60	61	5	(2)	(2)
Scholars.....	1,102	1,000	93	91.6	8.4

<sup>1</sup> Based on membership with age classification reported.

<sup>2</sup> Percent not shown where base is less than 100.



Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Polish National Catholic Church of America for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
<b>Churches (local organizations), number</b> .....	118	91	34	24
Increase over preceding census:				
Number.....	27	57	10	-----
Percent <sup>1</sup> .....	-----	-----	-----	-----
<b>Members, number</b> .....	63,366	61,574	28,245	15,473
Increase over preceding census:				
Number.....	1,792	33,329	12,772	-----
Percent.....	2.9	118.0	82.5	-----
Average membership per church.....	537	677	831	646
<b>Church edifices, number</b> .....	112	107	37	27
Value—number reporting.....	108	84	33	24
Amount reported.....	\$3,409,265	\$3,365,600	\$929,636	\$404,700
Average value per church.....	\$31,567	\$40,067	\$28,171	\$20,613
Debt—number reporting.....	95	72	32	23
Amount reported.....	\$1,164,804	\$1,047,733	\$315,106	\$216,960
<b>Parsonages, number</b> .....	77	-----	-----	-----
Value—number reporting.....	70	61	21	14
Amount reported.....	\$467,400	\$510,750	\$175,164	\$74,000
<b>Expenditures:</b>				
Churches reporting, number.....	117	87	32	-----
Amount reported.....	\$422,188	\$485,698	\$149,839	-----
Pastors' salaries.....	\$91,003	\$440,107	\$114,160	-----
All other salaries.....	\$18,083			
Repairs and improvements.....	\$40,587			
Payment on church debt, excluding interest.....	\$66,657			
All other current expenses, including interest.....	\$142,013			
Local relief and charity, Red Cross, etc.....	\$4,949	\$45,501	\$28,089	-----
Home missions.....	\$3,390			
Foreign missions.....	\$6,228			
To general headquarters for distribution.....	\$8,231			
All other purposes.....	\$10,447			
Not classified.....	-----	-----	\$7,000	-----
Average expenditure per church.....	\$3,608	\$5,583	\$4,682	-----
<b>Sunday schools:</b>				
Churches reporting, number.....	72	74	27	20
Officers and teachers.....	172	116	40	26
Scholars.....	4,091	6,401	2,927	1,289

<sup>1</sup> Percent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Polish National Catholic Church of America by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females	Churches reporting	Officers and teachers	Scholars
United States.....	118	98	20	63,366	58,632	4,734	27,869	23,467	7,030	97.9	72	172	4,091
NEW ENGLAND:													
New Hampshire.....	1	1	---	958	958	---	443	515	---	86.0	1	3	98
Massachusetts.....	9	8	1	4,827	4,001	826	2,444	2,383	---	102.6	8	23	482
Rhode Island.....	2	2	---	687	687	---	356	331	---	107.6	1	1	42
Connecticut.....	8	3	5	2,640	1,621	1,128	1,240	1,409	---	88.0	7	15	338
MIDDLE ATLANTIC:													
New York.....	16	14	2	9,835	9,569	266	4,866	4,969	---	97.9	8	23	381
New Jersey.....	7	7	---	3,381	3,381	---	1,001	1,010	1,280	108.0	4	10	149
Pennsylvania.....	33	31	2	20,837	20,623	314	10,375	10,462	---	99.2	27	68	1,924
E. N. CENTRAL:													
Ohio.....	5	5	---	2,713	2,713	---	1,291	1,422	---	90.8	1	2	20
Indiana.....	5	5	---	918	918	---	438	480	---	91.3	---	---	---
Illinois.....	9	9	---	8,040	8,040	---	1,077	1,213	5,750	88.8	5	10	241
Michigan.....	6	6	1	3,362	3,124	238	1,571	1,791	---	87.7	3	3	133
Wisconsin.....	10	4	6	3,753	1,091	1,762	1,964	1,789	---	109.8	6	13	238
W. N. CENTRAL:													
Minnesota.....	5	2	3	678	478	200	347	331	---	104.8	---	---	---
Missouri.....	1	1	---	202	202	---	110	92	---	( <sup>1</sup> )	---	---	---
SOUTH ATLANTIC:													
Maryland.....	1	1	---	526	526	---	256	270	---	94.8	1	1	45

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 <sup>1</sup>
United States.....	118	91	34	24	63,366	61,674	28,245	15,473	13,584	42,173	7,609	24.4
NEW ENGLAND:												
Massachusetts.....	9	9	4	5	4,827	6,581	1,334	2,141	742	4,085	---	15.4
Rhode Island.....	2	3	---	---	687	1,908	---	---	124	563	---	18.0
Connecticut.....	8	6	2	1	2,640	2,753	1,020	300	635	2,014	---	24.0
MIDDLE ATLANTIC:												
New York.....	16	10	3	1	9,835	9,706	8,360	3,500	3,133	6,493	209	32.5
New Jersey.....	7	5	4	3	3,381	2,583	1,680	800	661	1,440	1,280	31.5
Pennsylvania.....	33	20	8	7	20,837	20,329	7,046	3,505	5,513	15,060	264	26.3
EAST NORTH CENTRAL:												
Ohio.....	5	2	---	---	2,713	2,082	---	---	667	2,046	---	24.6
Indiana.....	5	2	4	1	918	1,616	1,904	450	186	732	---	20.3
Illinois.....	9	6	2	3	8,040	5,293	3,377	2,545	408	1,882	5,750	17.8
Michigan.....	6	5	1	---	3,362	4,500	150	---	603	2,759	---	17.9
Wisconsin.....	10	7	2	1	3,753	2,379	1,498	100	557	3,196	---	14.8
WEST NORTH CENTRAL:												
Minnesota.....	5	4	2	1	678	1,147	1,170	1,000	149	529	---	22.0
Other States.....	3	3	2	1	1,686	737	706	1,132	206	1,374	106	13.0

<sup>1</sup> Based on membership with age classification reported.<sup>2</sup> Includes: New Hampshire, 1; Missouri, 1; and Maryland, 1.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	118	112	108	\$3,409,265	95	\$1,164,804	70	\$467,400
NEW ENGLAND:								
Massachusetts.....	9	9	9	212,575	7	97,840	9	40,100
Connecticut.....	8	10	8	152,000	8	43,269	7	38,500
MIDDLE ATLANTIC:								
New York.....	16	15	15	627,500	14	236,630	9	78,400
New Jersey.....	7	6	6	205,400	6	50,100	3	27,000
Pennsylvania.....	33	31	29	833,050	26	309,428	20	144,900
EAST NORTH CENTRAL:								
Ohio.....	5	5	5	68,000	5	50,213	1	( <sup>1</sup> )
Illinois.....	9	8	8	640,200	8	117,431	3	23,500
Michigan.....	6	6	6	96,600	4	30,750	5	26,000
Wisconsin.....	10	10	10	228,700	7	39,578	4	21,500
WEST NORTH CENTRAL:								
Minnesota.....	5	5	5	65,000	3	26,100	2	( <sup>1</sup> )
Other States.....	10	7	27	270,240	7	97,465	7	68,500

<sup>1</sup> Amount included in figures for "Other States," to avoid disclosing the statistics of any individual church.<sup>2</sup> Includes: New Hampshire, 1; Rhode Island, 2; Indiana, 2; Missouri, 1; and Maryland, 1.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and im- provements
United States.....	118	117	\$422,188	\$91,603	\$48,083	\$40,587
NEW ENGLAND:						
Massachusetts.....	9	9	33,571	9,320	3,975	2,913
Connecticut.....	8	8	24,349	7,742	1,859	2,989
MIDDLE ATLANTIC:						
New York.....	16	16	46,489	13,150	4,017	4,074
New Jersey.....	7	7	21,549	5,715	2,345	2,845
Pennsylvania.....	33	33	141,340	26,101	17,236	13,256
EAST NORTH CENTRAL:						
Ohio.....	5	5	11,775	3,880	1,160	947
Indiana.....	5	5	6,613	1,045	937	781
Illinois.....	9	8	52,705	6,893	8,768	3,400
Michigan.....	6	6	32,187	4,317	2,340	2,863
Wisconsin.....	10	10	17,427	5,123	1,728	1,843
WEST NORTH CENTRAL:						
Minnesota.....	5	5	7,180	2,226	581	774
Other States.....	5	15	26,907	6,185	2,533	3,843

<sup>1</sup> Includes: New Hampshire, 1; Rhode Island, 2; Missouri, 1; and Maryland, 1.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936—Continued

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$66,657	\$142,013	\$4,949	\$3,390	\$6,228	\$8,231	\$10,447
NEW ENGLAND:							
Massachusetts.....	4,617	8,666	623	410	220	827	2,000
Connecticut.....	3,699	6,041	440	255	142	400	776
MIDDLE ATLANTIC:							
New York.....	5,880	11,226	438	242	4,184	755	1,923
New Jersey.....	3,850	4,665	230	287	146	342	1,124
Pennsylvania.....	17,402	57,170	2,256	1,172	1,070	3,444	2,168
EAST NORTH CENTRAL:							
Ohio.....	1,172	4,270	45	95	80	70	41
Indiana.....	1,261	1,489	40	90	-----	70	-----
Illinois.....	6,800	26,209	337	340	60	630	204
Michigan.....	13,974	7,507	268	-----	80	550	288
Wisconsin.....	2,816	3,696	70	231	166	375	1,380
WEST NORTH CENTRAL:							
Minnesota.....	540	2,876	-----	-----	60	90	33
Other States.....	4,586	8,192	196	259	15	678	510

HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

## HISTORY

With the increasing immigration from Poland and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical authorities and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the "absolute religious, political, and social power over the parishioners," given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed, at times, into riots. In Buffalo, N. Y., a popular Polish priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own, and declared itself absolutely independent of the former ecclesiastical leaders.

In Chicago, Ill., there was a revolt against the Polish Order of Resurrectionists, and especially against a certain Polish priest; and in Cleveland, Ohio, in Scranton and Shamokin, Pa., and elsewhere, similar troubles occurred.

A convention of independent congregations was held at Scranton in September 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in 5 States. As a result, these churches in northeastern Pennsylvania, together with others in Massachusetts, Connecticut, New Jersey, and Maryland, combined to form the Polish National Church, the Reverend Francis Hodur being elected as its head, with the title of bishop. He was subsequently consecrated by the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered to be translated into the Polish language. Resolutions were adopted expressing

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by the Right Reverend Francis Hodur, bishop of the Polish National Catholic Church of America, Scranton, Pa., and approved by him in its present form.

a desire for fraternal and sympathetic cooperation with other Christian churches, and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ.

At this meeting, also, the following fundamental principles were adopted:

The administrative power is centralized in the bishop and in the grand council, the latter being composed of three clerical and three lay members, who are elected at each regular session of the synod.

The church properties are to be owned and controlled by the people under jurisdiction of the bishop and clergy.

A theological seminary shall be founded, under the bishop's administration.

The official publication of the church shall be *Straz*, edited weekly in Scranton, Pa.

Every member of the church shall pay yearly \$1.50 for the seminary, church publications, and administration expenses.

This convention, or synod, was the first gathering of its kind held by Polish people since the Reformation movement in Poland was crushed in the seventeenth century. At a special session of the synod, held in Scranton 2 years later, the various church charters were unified, the church constitution was amended, and two new feasts were instituted, the Feast of Brotherly Love and Union of the Polish People in America, to be observed on the second Sunday in September of each year, and the Feast of the Poor Shepherds, to be observed on the first Sunday after Christmas. At the following synod three more feasts were added: The Feast of the Institution of the Polish National Church, to be observed on the second Sunday in March; the Feast of the Memory of the Martyrs of the Polish Nation, to be observed on the second Sunday in May; and the Feast of the Christian Family, to be observed on the second Sunday in October, of each year. There were also instituted, at the last provincial synod, held at Scranton, Pa., so-called memorial days for Peter Waldo, John Huss, Hieronim Savanarola, Adam Mickiewicz, Julius Slowacki, and A. Towianski.

At the second plenary synod, held in Scranton, in 1906, the hearing of the Word of God as preached by the church was declared to be a sacrament. At the convention of the third plenary synod, held in Chicago, Ill., in 1914, the question of the celibacy of the clergy was discussed, but action in the matter was postponed until 1921, at the meeting of the synod in Scranton, Pa., when, after long debate, the rule of celibacy was abrogated and marriage of the clergy was allowed, but only with the knowledge and permission of the bishop and lay members of the respective congregations. At this convention other important affairs were discussed, as follows: The financial affairs of the church in the United States and in Poland; the mission in Poland; the division of the church into three dioceses, that is, Central, Eastern, and Western, with their respective sees in Scranton, Pa., Chicopee, Mass., and Chicago, Ill.; the election of two bishops, one for Poland and one for the Lithuanian people in the United States. General and plenary synods were ordered to be held every 10 years, and in case of urgency, a provincial synod of the diocese.

The church grew rapidly; the constitution was amended and generally adopted by the provincial synod in convention at Scranton, April 25, 1928, at which the Buffalo-Pittsburgh diocese was created, and Bishop John Jasinski was elected, and a few weeks later was consecrated by Bishops Francis Hodur, W. Gawrychowski, and L. Grochowski; and its provisions, together with the creed, ceremonies, and symbols of the Polish National Catholic Church of America, were accepted by the church in Poland, at its first plenary synod in Warsaw, in June of the same year. The Right Reverend Leo Grochowski, bishop of Chicago, was elected as bishop of Poland, where at present 38 congregations have been founded, and a theological seminary built accommodating a number of students, ordained for the priesthood by Bishop Hodur. Meanwhile, the Reverend W. Faron was established as the general administrator of the church.

In the United States, various Slavic and Italian congregations were organized and united with the Polish National Catholic Church. The Lithuanian congregations, formerly under the jurisdiction of Bishop Hodur, were given a bishop of their own, John Gritenas, who was consecrated with three others in Scranton, in 1924. One or two churches in Chicago, together with churches in Indiana and Wisconsin, and several in the East, organized an independent diocese known as the Polish Independent Catholic Church, but after the death of their bishop, Anton Kozlowski, all of the independent churches united with the Polish National Catholic Church.

In interdenominational relations the Polish National Catholic Church has always maintained friendly relations with other Christian churches in the

United States and also in Europe; and it has always upheld the rights of women in the administrative affairs of the church.

### DOCTRINE

The doctrine of the Polish National Catholic Church of America is based upon the Bible, and especially upon the New Testament, as expounded by the Apostles and the first four Ecumenical Councils, by the Niceno-Constantinople Creed, and as further interpreted by the synod of the church. A general formula of doctrine is presented in the Profession of Faith, to which assent must be given by those who join the church. The text of the Profession of Faith is as follows:

#### *Creed (credo) of the Polish National Catholic Church of America*

1. I believe in God, the Almighty, cause and reason of all existence; in the most perfect Being, whose Spirit permeates this universe, who is the source of all material and spiritual life and its development. God, in relation to man, reveals Himself by His omnipotence, His creative power, by His omniscience and with His divine providence molds the fate of every man, all nations, kingdoms, and all mankind. God, in His inimitable way, for He is the Spirit of true life, light, and good, influences chosen souls of all nations, who in epochs of the development of mankind are the creative factors in the edification of His kingdom, God's kingdom on earth. God does not limit exclusively His influence to any one nation, race, epoch, or era; but implies it for all nations and all times, giving life, nurturing its development and attainment of the highest degree of culture of each individual nation, country, and all mankind. This divine influence is the outflow or result of His godly powers over man, and fruits of His spiritual beneficence are reaped by all individuals, nations, countries, races, and mankind.

2. I believe in Jesus Christ, the Redeemer, Spiritual Regenerator and Guide of this earth. I believe that Christ, our Lord, was the Messenger of God, being of the substance with God, the Father, and was born of a poor woman, Mary; that this Master of Nazareth revealed His godly mission on earth, by His life of the most supreme of ideals of good, wisdom, and sacrifice for all mankind; especially, for those who have marred their souls with sin and for the disinherited hath He also given His life on the cross. I believe that by His labors, teachings, and martyrdom, He became the glowing ember of all true, new human life, taking His beginning, strength, and fullness in the comprehension and acknowledgment of God, the Father, by loving Him, and fulfilling His sacred will.

3. I believe in the Holy Spirit, that the spirit of God controls this universe in a natural and moral order, that all His laws in the universe, and those with which He governs the souls of individual man, as well as collective humanity, are the results flowing from His spirit of strong will-power, good, and justice.

4. From this Holy Spirit flows His grace, that is an invisible, internal, creative power, which infers that if man cooperates and coordinates with this Spirit, he will become a partisan of peace of mind and soul, until he finds himself in union with God, in eternal, sublime, good fortune.

5. I believe in the necessity of uniting all believers, confessors of the Christian faith, into one body, the church of God; that the Christian, Apostolic, Universal Church is the representation of God's congregation of mankind, so proclaimed by the Saviour for whose existence worked and labored all noble people, and for which years and longs the human soul, ever desiring truth, light, love, justice, and complete appeasement in God.

6. I believe the Christian church is the true teacher, preceptor of all mankind, that it is the steward of God's graces, leader and light of our temporal pilgrimage to God and salvation; inasmuch as the confessors and members of this church, both lay and clerical, are united with the Divine Founder through faith and life emanating from this sincere faith.

7. I believe that every righteous Christian should take an active part in the spiritual life of the church, and this by listening to God's Word, through worthy receiving of the holy sacraments, and through fulfilling the principles founded by Jesus Christ and His Apostles, which have been submitted to us by the Church of Christ.

8. I believe that all people, as children of one Father, our God, are equal; that privileges, flowing from a difference in the racial, sexual, and religious.

status, or caste, or from the possession of unlimited riches, are a great wrong and injury, they are a violation, a rupture of the principles and laws of man with which he is endowed by his Creator and a blot on the escutcheon of man's worthiness, bestowed by God; that these unmerited privileges are a detriment to man in attaining his aim in life.

9. I believe that all people have the same inalienable right to life, to happiness, and to those means and ways which lead to the preservation of existence, to the betterment and salvation of our souls; but I also believe that all people have sacred obligations, duties, tasks to God, themselves, their nation, government, and to all humanity.

10. I believe in the ultimate justice of God; in future eternal life, which will be a continuation of our mortal struggle and pilgrimage on this earth; as to the condition and degree of perfection and happiness, dependent as it is, upon our present life, and above all, upon the state of our soul in the last few moments of this life.

11. I believe in immortality and happiness in the life to come; in the union of people with God, all generations, and at all times; because I firmly believe in the omnipotence of God's love, mercy, justice, and nothing else do I desire, but that it might so be. Amen.

The Polish National Catholic Church recognizes three orders in the ministry, namely—bishops, priests, and deacons.

The church rejects the doctrine of the infallibility of the pope in matters of faith and morals, and believes that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience. It believes that "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree"; that "faith is helpful to man toward his salvation." Good deeds and an unquenchable longing for God as a source of all good, it holds "brings us nearer to God, and to His mediator, Jesus Christ, and makes us worthy of being His followers and brothers, and of being children of the heavenly Father." It rejects the doctrine of eternal punishment and believes that "even sinful man, after undergoing an intrinsic regeneration through contrition, penance, and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection, a consequence resulting from a lack of spiritual, godly life within the being, in whom predominates a mean, animal life, and as mankind progresses in this knowledge of the causes of life and nature of God, and comes nearer and nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

## ORGANIZATION

The constitution vests the highest authority of the church in the synod. This convenes in regular session every 10 years, although a special session may be called at the request of one-third of the members of the church at any time when the bishop deems it necessary.

The administrative power is centralized in the bishops and the grand council, which is composed of three clerical and three lay members, who are seated at each regular session of the synod.

The presiding bishop, Francis Hodur, as the head and organizer of the Polish National Catholic Church, has general jurisdiction over the church in the United States, Canada, and, also, in Poland.

Diocesan bishops are elected by the clergy and lay members of the synod. Rectors of parishes are appointed by the bishop of the diocese in an understanding with said congregation.

Each congregation is governed by a board of trustees, elected by the members and working in harmony with the priests assigned to it.

The method of the incorporation of various parishes varies with the laws of the different States, but must be within the law of the Polish National Catholic Church. The church has organized the following departments: Mission and church extension in the United States and Poland, religious education, Christian social service, finance, publicity, and schools.

## WORK

The church maintains, through its regular contributions, two theological seminaries—one, Savonarola Seminary, located in Scranton, Pa., and the other at Cracow, Poland.

The principal church organ is a biweekly published at Scranton, Pa., called the "Rola Boza" (God's Field). "Poslannictwo" (Apostleship) is a monthly published at Cracow, Poland, which also has a circulation in this country, as well as additional publications of social and religious organization within the church, such as—"Straz" (Guard), organ of the Polish National Union, and "Polka" (Polish Woman), organ of the United Polish-American Women of the Adoration of the Blessed Sacrament societies. In the year 1929 the Polish National Catholic Church founded, with the Polish National Union, a permanent humanitarian institution for the aged and disabled men and women at Waymart, Pa., known as Spojnina Farm.

In the year 1931 a general synod was held in Buffalo, N. Y., and in 1935 an extraordinary synod was called to Chicago, at which two bishops were elected, namely—Bishop J. Padewski for Poland and Bishop J. Misiaszek, bishop coadjutor to the prime bishop and Central diocese of the Polish National Catholic Church (Scranton, Pa.). The constitution of the church and the previously mentioned Profession of Faith were revised at these synods.

At present the church is constituted of the following 4 dioceses in America: Scranton or Central Diocese, composed of 40 parishes; Eastern, composed of 27 parishes; Buffalo-Pittsburgh, composed of 24 parishes; Western, composed of 38 parishes; also 3 parishes in Canada; and 1 diocese in Poland, composed of 56 parishes, with the episcopal seat in Cracow, Poland.







U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

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HOLINESS CHURCH

STATISTICS, DENOMINATIONAL HISTORY  
DOCTRINE, AND ORGANIZATION

Prepared under the supervision of

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## CONTENTS

	Page
GENERAL INTRODUCTION.....	iii
Number of churches.....	iii
Membership.....	iii
Urban and rural churches.....	iii
Church edifices.....	iv
Value of church property.....	iv
Debt.....	iv
Expenditures.....	iv
Averages.....	iv
Sunday schools.....	iv
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1936 and 1926.....	2
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	2
Table 4.—Number and membership of churches, 1936 and 1926, and membership by age in 1936, by States.....	3
Table 5.—Value of churches and parsonages and amount of church debt by States, 1936.....	3
Table 6.—Church expenditures by States, 1936.....	3
Table 7.—Number and membership of churches, value and debt on church edifices, expenditures, and Sunday schools, by divisions, 1936.....	4
HISTORY, DOCTRINE, AND ORGANIZATION.....	4
Denominational history.....	4
Doctrine and organization.....	4
Work.....	4

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....

Total expenditures during year.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

# CONGREGATIONAL HOLINESS CHURCH

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Congregational Holiness Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination consists of persons who profess conscious regeneration, and who are also in harmony with the articles of faith of the denomination.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	56	22	34		
Members, number.....	2, 167	1, 072	1, 095	49.5	50.5
Average membership per church.....	39	49	32		
Membership by sex:					
Male.....	732	401	331	54.8	45.2
Female.....	1, 200	671	529	55.9	44.1
Sex not reported.....	235		235		100.0
Males per 100 females.....	61.0	59.8	62.6		
Membership by age:					
Under 13 years.....	28	8	20		
13 years and over.....	1, 694	1, 019	975	61.1	48.9
Age not reported.....	145	45	100	31.0	69.0
Percent under 13 years <sup>2</sup> .....	1.4	0.8	2.0		
Church edifices, number.....	43	17	26		
Value—number reporting.....	42	17	25		
Amount reported.....	\$40, 545	\$22, 835	\$23, 710	49.1	50.9
Constructed prior to 1936.....	\$30, 505	\$18, 085	\$20, 610	47.9	52.1
Constructed, wholly or in part, in 1936.....	\$9, 050	\$3, 860	\$5, 100	55.4	44.6
Average value per church.....	\$1, 108	\$1, 343	\$948		
Debt—number reporting.....	8	4	4		
Amount reported.....	\$3, 050	\$1, 735	\$1, 315	56.9	43.1
Number reporting "no debt".....	25	9	16		
Parsonages, number.....	3	3			
Value—number reporting.....	3	3			
Amount reported.....	\$3, 500	\$3, 500		100.0	
Expenditures:					
Churches reporting, number.....	51	20	31		
Amount reported.....	\$21, 063	\$15, 124	\$5, 939	71.8	28.2
Pastors' salaries.....	\$8, 740	\$6, 762	\$1, 978	77.3	22.7
All other salaries.....	\$1, 609	\$895	\$714	55.6	44.4
Repairs and improvements.....	\$1, 757	\$1, 284	\$473	73.1	26.9
Payment on church debt, excluding interest.....	\$2, 185	\$1, 458	\$727	66.7	33.3
All other current expenses, including interest.....	\$1, 638	\$556	\$1, 042	34.8	65.2
Local relief and charity, Red Cross, etc.....	\$1, 271	\$1, 135	\$136	89.3	10.7
Home missions.....	\$784	\$590	\$198	76.0	24.0
Foreign missions.....	\$259	\$254	\$5	98.1	1.9
To general headquarters for distribution.....	\$690	\$479	\$211	69.4	30.6
All other purposes.....	\$2, 170	\$1, 715	\$455	79.0	21.0
Average expenditure per church.....	\$413	\$760	\$192		
Sunday schools:					
Churches reporting, number.....	48	18	30		
Officers and teachers.....	363	150	207	43.0	57.0
Scholars.....	2, 898	1, 394	1, 504	48.1	51.9

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Based on membership with age classification reported.

Comparative data, 1936 and 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Congregational Holiness Church for the census years 1936 and 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
Churches (local organizations), number.....	56	25	Expenditures:		
Increase over preceding census:			Churches reporting, number.....	51	24
Number.....	31	-----	Amount reported.....	\$21,063	\$7,098
Percent <sup>1</sup> .....	-----	-----	Pastors' salaries.....	\$8,740	
Members, number.....	2,167	989	All other salaries.....	\$1,609	
Increase over preceding census:			Repairs and improvements.....	\$1,757	\$5,472
Number.....	1,228	-----	Payment on church debt, excluding interest.....	\$2,185	
Percent.....	130.8	-----	All other current expenses, including interest.....	\$1,598	
Average membership per church.....	39	38	Local relief and charity, Red Cross, etc.....	\$1,271	
Church edifices, number.....	43	19	Home missions.....	\$784	
Value—number reporting.....	42	19	Foreign missions.....	\$250	
Amount reported.....	\$46,545	\$22,050	To general headquarters for distribution.....	\$600	\$1,620
Average value per church.....	\$1,108	\$1,161	All other purposes.....	\$2,170	
Debt—number reporting.....	8	6	Average expenditure per church.....	\$413	\$200
Amount reported.....	\$3,050	\$865			
Parsonages, number.....	3	-----	Sunday schools:		
Value—number reporting.....	3	-----	Churches reporting, number.....	48	23
Amount reported.....	\$3,500	-----	Officers and teachers.....	363	146
			Scholars.....	2,898	1,175

<sup>1</sup> Percent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Congregational Holiness Church by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives the number and membership of the churches for the census years 1936 and 1926, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>1</sup>	Churches reporting	Officers and teachers	Scholars
United States.....	56	22	34	2,167	1,072	1,095	732	1,200	235	61.0	48	363	2,898
SOUTH ATLANTIC:													
North Carolina.....	5	-----	5	105	-----	105	32	73	-----	-----	5	32	230
South Carolina.....	5	2	3	104	34	70	38	66	-----	-----	4	33	266
Georgia.....	33	12	21	1,490	723	767	497	758	235	55.6	29	232	1,697
Florida.....	3	1	2	70	17	62	24	55	-----	-----	2	12	90
EAST SOUTH CENTRAL:													
Alabama.....	10	7	3	389	208	91	141	248	-----	56.9	8	54	615

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1936 AND 1926, AND MEMBERSHIP BY AGE IN 1936, BY STATES

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1936			
	1936	1926	1936	1926	Under 13 years	13 years and over	Age not reported	Percent under 13 <sup>1</sup>
United States.....	56	25	2,167	939	28	1,994	145	1.4
North Carolina.....	5	---	105	---	5	100	---	4.8
South Carolina.....	5	3	104	61	1	103	---	1.0
Georgia.....	33	21	1,490	839	13	1,332	145	1.0
Florida.....	3	---	79	---	---	79	---	---
Alabama.....	10	1	389	30	9	380	---	2.3

<sup>1</sup> Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	56	43	42	\$46,545	8	\$3,050	3	\$3,500
North Carolina.....	5	2	2	15,600	---	---	---	---
South Carolina.....	5	3	3	27,345	4	1,831	1	23,500
Georgia.....	33	28	27	10,800	2	1,054	2	---
Alabama.....	10	7	7	2,300	2	165	---	---
Florida.....	3	3	3	---	---	---	---	---

<sup>1</sup> Amount for North Carolina combined with figures for South Carolina, to avoid disclosing the statistics of any individual church.<sup>2</sup> Amount for Georgia combined with figures for Alabama, to avoid disclosing the statistics of any individual church.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and im- provements	Payment on church debt, excluding interest	Other current ex- penses, including interest	Local relief and charity	Home missions	Foreign missions	To general head- quarters	All other purposes
United States..	56	51	\$21,063	\$8,740	\$1,609	\$1,757	\$2,185	\$1,598	\$1,271	\$784	\$259	\$690	\$2,170
North Carolina.....	5	5	1,048	278	201	---	390	58	18	24	---	---	19
South Carolina.....	5	3	557	177	143	35	---	75	45	63	50	4	65
Georgia.....	33	32	14,851	6,585	908	1,050	1,515	1,030	1,208	559	200	259	1,441
Florida.....	3	3	169	30	---	---	58	10	0	---	15	15	32
Alabama.....	10	8	4,338	1,670	207	614	270	420	---	123	9	412	613

**Ecclesiastical divisions.**—In 1935 the growth of this denomination was such as to need division for administrative purposes, so, at the fifteenth annual session of the Southeastern Association of the Congregational Holiness Church, held in Griffin, Ga., three divisions of this church were incorporated; namely, the Alabama Division, the Georgia Division, and the Carolina Division, creating the General Southeastern Association of the Congregational Holiness Church. Table 7 presents, for each of the three divisions, the more important statistical

data shown by States for 1936 in the preceding tables, including the number and membership of churches, value and debt on church edifices, expenditures, and Sunday schools.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE AND DEBT ON CHURCH EDIFICES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DIVISIONS, 1936

DIVISION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Scholars
Total.....	56	2, 167	42	\$46, 545	8	\$3, 050	51	\$21, 063	48	2, 898
Alabama.....	13	491	10	13, 060	3	1, 204	11	5, 213	11	743
Carolina.....	18	459	12	13, 650	.....	.....	15	2, 870	17	906
Georgia.....	25	1, 217	20	19, 835	5	1, 846	25	12, 071	20	1, 249

## HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

### DENOMINATIONAL HISTORY

The Congregational Holiness Church was organized January 19, 1921. It was a separation from the Pentecostal Holiness Church, by a number of ministers and entire congregations who desired to establish a church having a congregational form of government, but retaining its holiness belief; the new denomination was accordingly called "The Congregational Holiness Church."

### DOCTRINE AND ORGANIZATION

This denomination acknowledges belief in the Trinity, the inspiration of the Scriptures, justification through repentance and faith, sanctification, divine healing (but does not condemn medical science), the personal second coming of Christ, eternal punishment or eternal glory, the merits of the atonement, and the salvation of the entire church. Baptism, foot washing, and the Lord's Supper are the ordinances of the church, the candidate being allowed liberty of conscience in the mode of baptism and in the matter of foot washing, while all Christians are invited to partake of the Lord's Supper. The crowning blessing of religious experience is believed to be the baptism of the Holy Ghost, manifested by power to speak in other tongues.

The conditions of membership are as follows: The candidate must know he is born of God; must be in harmony with the articles of faith of the denomination; must abstain from the use of tobacco and slang and "other things that are contrary to holy living"; and must take the Bible as his rule of conduct. No one who belongs to oath-bound secret societies will be received as a member.

The form of government is congregational. The highest governing body of the denomination is the General Association, delegates to which are elected by the annual associations. Church officers are elected annually. Each church is authorized to elect 3 trustees of church property, 1 deacon for every 20 members or fractional part thereof, and a secretary and treasurer. Each church also has the authority to elect its own pastor by a majority vote of its membership. Women may be licensed to preach, but are not ordained.

### WORK

The church issues a periodical, The Gospel Messenger, and it also issues Sunday school literature. There are no schools or colleges under the management of the church at present.

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Rev. B. L. Cox, secretary of the General Southeastern Association of the Congregational Holiness Church and chairman of the Alabama Division, Piedmont, Ala., and approved by him in its present form.





U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN No. 32

CHURCH OF GOD AND  
SAINTS OF CHRIST

STATISTICS, DENOMINATIONAL HISTORY  
DOCTRINE, AND ORGANIZATION

Prepared under the supervision of

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UNITED STATES  
GOVERNMENT PRINTING OFFICE  
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# CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1906 to 1936.....	2
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	3
Table 4.—Number and membership of churches, 1906 to 1936, and membership by age in 1936, by States.....	4
Table 5.—Value of churches and parsonages and amount of church debt by States, 1936.....	4
Table 6.—Church expenditures by States, 1936.....	5
Table 7.—Number and membership of churches, value and debt on church edifices, expenditures, and Sunday schools, by districts, 1936.....	6
HISTORY, DOCTRINE, AND ORGANIZATION.....	6
Denominational history.....	6
Doctrine.....	7
Organization.....	7
Work.....	7

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$-----
For all other salaries.....	-----
For repairs and improvements.....	-----
For payments on church debt, excluding interest.....	-----
For all local relief and charity, Red Cross, etc.....	-----
For all other current expenses, including interest.....	-----
For home missions.....	-----
For foreign missions.....	-----
Amount sent to general headquarters for distribution by them.....	-----
For all other purposes.....	-----
Total expenditures during year.....	-----

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

# CHURCH OF GOD AND SAINTS OF CHRIST

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God and Saints of Christ for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

In this denomination persons are admitted to membership in the local churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	213	184	29	86.4	13.6
Members, number.....	37,084	35,001	2,083	94.4	5.6
Average membership per church.....	174	190	72		
Membership by sex:					
Male.....	14,026	13,220	806	94.3	5.7
Female.....	23,058	21,781	1,277	94.5	5.5
Males per 100 females.....	60.8	60.7	63.1		
Membership by age:					
Under 13 years.....	10,373	9,743	630	93.9	6.1
13 years and over.....	26,711	25,258	1,453	94.6	5.4
Percent under 13 years.....	28.0	27.8	30.2		
Church edifices, number.....	79	76	3		
Value—number reporting.....	78	75	3		
Amount reported.....	\$544,270	\$527,520	\$16,750	96.9	3.1
Constructed prior to 1936.....	\$499,270	\$492,520	\$6,750	98.6	1.4
Constructed, wholly or in part, in 1936.....	\$45,000	\$35,000	\$10,000	77.8	22.2
Average value per church.....	\$6,978	\$7,034	\$5,583		
Debt—number reporting.....	17	17			
Amount reported.....	\$104,300	\$104,300		100.0	
Number reporting "no debt".....	11	11			
Parsonages, number.....	35	32	3		
Value—number reporting.....	33	30	3		
Amount reported.....	\$88,400	\$76,350	\$12,050	86.4	13.6
Expenditures:					
Churches reporting, number.....	213	184	29	86.4	13.6
Amount reported.....	\$369,049	\$300,006	\$69,043	82.6	17.4
Pastors' salaries.....	\$166,744	\$150,361	\$16,383	90.2	9.8
All other salaries.....	\$31,917	\$28,650	\$3,267	89.8	10.2
Repairs and improvements.....	\$18,506	\$16,506	\$2,000	89.2	10.8
Payment on church debt, excluding interest.....	\$21,706	\$13,671	\$8,035	63.0	37.0
All other current expenses, including interest.....	\$20,826	\$22,745	\$4,081	84.8	15.2
Local relief and charity, Red Cross, etc.....	\$28,271	\$17,940	\$10,331	63.5	36.5
Home missions.....	\$6,758	\$5,845	\$913	86.5	13.5
Foreign missions.....	\$1,127	\$827	\$300	73.4	26.6
To general headquarters for distribution.....	\$43,012	\$26,450	\$16,562	61.5	38.5
All other purposes.....	\$18,182	\$17,011	\$1,171	93.6	6.4
Average expenditure per church.....	\$1,704	\$1,630	\$2,174		
Sunday schools:					
Churches reporting, number.....	211	183	28	86.7	13.3
Officers and teachers.....	1,385	1,208	177	87.2	12.8
Scholars.....	17,356	15,612	1,744	90.0	10.0
Parochial schools:					
Churches reporting, number.....	1		1		
Officers and teachers.....	5		5		
Scholars.....	103		103		100.0

<sup>1</sup> Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics for the Church of God and Saints of Christ for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
<b>Churches (local organizations), number</b> .....	213	113	92	48
Increase over preceding census:				
Number.....	101	20	44	-----
Percent.....	90.2	-----	-----	-----
<b>Members, number</b> .....	37,084	6,741	3,311	1,823
Increase over preceding census:				
Number.....	30,343	3,430	1,488	-----
Percent.....	450.1	103.6	81.6	-----
Average membership per church.....	174	60	36	38
<b>Church edifices, number</b> .....	79	49	37	1
Value—number reporting.....	78	48	26	1
Amount reported.....	\$544,270	\$149,210	\$43,746	\$6,000
Average value per church.....	\$6,978	\$3,109	\$1,683	\$6,000
Debt—number reporting.....	17	20	12	-----
Amount reported.....	\$104,300	\$30,210	\$11,764	-----
<b>Parsonages, number</b> .....	35	-----	-----	-----
Value—number reporting.....	33	23	-----	-----
Amount reported.....	\$88,400	\$68,450	-----	-----
<b>Expenditures:</b>				
Churches reporting, number.....	213	100	45	-----
Amount reported.....	\$363,049	\$137,345	\$18,674	-----
Pastors' salaries.....	\$106,744	-----	-----	-----
All other salaries.....	\$31,917	-----	-----	-----
Repairs and improvements.....	\$18,506	\$76,414	\$14,522	-----
Payment on church debt, excluding interest.....	\$21,706	-----	-----	-----
All other current expenses, including interest.....	\$26,823	-----	-----	-----
Local relief and charity, Red Cross, etc.....	\$28,271	-----	-----	-----
Home missions.....	\$6,758	-----	-----	-----
Foreign missions.....	\$1,127	\$53,017	\$4,152	-----
To general headquarters for distribution.....	\$43,012	-----	-----	-----
All other purposes.....	\$18,182	-----	-----	-----
Not classified.....	-----	\$7,014	-----	-----
Average expenditure per church.....	\$1,704	\$1,373	\$415	-----
<b>Sunday schools:</b>				
Churches reporting, number.....	211	67	57	1
Officers and teachers.....	1,385	303	257	6
Scholars.....	17,356	2,010	1,526	160

<sup>1</sup> Percent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God and Saints of Christ by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

Ecclesiastical divisions.—Table 7 presents, for each district in the Church of God and Saints of Christ, the more important statistical data for 1936 shown by States in the preceding tables, including number of churches, membership, value and debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females <sup>1</sup>	Churches reporting	Officers and teachers	Scholars
United States.....	213	184	29	37,084	35,001	2,083	14,026	23,058	60.8	211	1,385	17,356
NEW ENGLAND:												
Massachusetts.....	5	5	---	704	704	---	232	472	49.2	5	34	182
Rhode Island.....	3	3	---	710	710	---	186	524	35.5	3	25	250
Connecticut.....	7	7	---	697	697	---	237	460	51.5	7	47	316
MIDDLE ATLANTIC:												
New York.....	26	25	1	6,360	6,201	75	2,107	4,250	49.5	26	189	3,574
New Jersey.....	19	18	1	3,421	3,381	40	1,256	2,165	58.0	19	126	1,418
Pennsylvania.....	23	21	2	7,644	7,525	119	3,248	4,396	73.0	23	154	3,573
EAST NORTH CENTRAL:												
Ohio.....	13	13	---	1,879	1,879	---	614	1,265	48.5	13	82	951
Indiana.....	3	3	---	276	275	---	128	147	87.1	3	18	170
Illinois.....	3	3	---	620	620	---	247	373	66.2	3	22	122
Michigan.....	3	3	---	458	458	---	210	248	84.7	3	23	195
WEST NORTH CENTRAL:												
Iowa.....	2	1	1	61	26	35	27	34	---	2	10	38
Missouri.....	8	3	3	355	355	---	124	231	53.7	3	19	335
Kansas.....	9	8	1	450	405	61	168	288	58.3	9	52	325
SOUTH ATLANTIC:												
Delaware.....	2	2	---	260	260	---	85	175	48.0	2	15	210
Maryland.....	9	6	3	495	391	104	200	295	67.8	8	48	282
District of Columbia.....	1	1	---	1,500	1,500	---	042	858	74.8	1	11	300
Virginia.....	30	19	11	6,808	5,576	1,232	2,514	4,294	58.5	29	190	2,801
West Virginia.....	7	7	---	406	406	---	119	287	41.5	7	43	302
North Carolina.....	27	19	8	2,817	2,435	382	1,230	1,687	77.5	27	162	1,230
South Carolina.....	1	1	---	30	30	---	20	10	---	1	7	25
Georgia.....	5	4	1	430	385	45	159	271	58.7	5	31	248
Florida.....	4	4	---	328	328	---	150	178	84.3	4	29	213
EAST SOUTH CENTRAL:												
Kentucky.....	3	3	---	90	90	---	39	51	---	3	17	82
Tennessee.....	2	2	---	119	119	---	39	80	---	2	12	94
Alabama.....	1	1	---	70	70	---	25	45	---	1	6	50
MOUNTAIN:												
Utah.....	1	1	---	40	40	---	10	30	---	1	6	35
PACIFIC:												
California.....	1	1	---	45	45	---	10	35	---	1	7	35

<sup>1</sup> Ratio not shown where number of females is less than 100.

## CENSUS OF RELIGIOUS BODIES, 1936

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936		
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Percent under 13
United States.....	213	112	82	48	37,084	6,741	3,311	1,823	10,373	26,711	28.0
NEW ENGLAND:											
Massachusetts.....	5	3	2	2	704	188	76	202	105	599	14.9
Rhode Island.....	3				710				112	598	15.8
Connecticut.....	7	6	5	4	697	381	145	42	170	527	24.4
MIDDLE ATLANTIC:											
New York.....	26	13	16	7	6,366	711	473	102	1,634	4,732	25.7
New Jersey.....	19	7	8	5	3,421	458	245	253	976	2,445	28.5
Pennsylvania.....	23	6	9	5	7,644	472	603	548	2,514	5,130	32.9
EAST NORTH CENTRAL:											
Ohio.....	13	8	3		1,879	356	44		328	1,551	17.5
Indiana.....	3				275				60	215	21.8
Illinois.....	3				620				206	414	33.2
Michigan.....	3				458				127	331	27.7
WEST NORTH CENTRAL:											
Missouri.....	3				355				106	240	29.0
Kansas.....	9	3	2	3	456	47	56	78	142	314	31.1
SOUTH ATLANTIC:											
Maryland.....	9	6	3	2	495	255	82	44	168	327	33.9
Virginia.....	30	19	17	10	6,808	1,298	439	260	1,805	5,003	26.5
West Virginia.....	7	5	2		406	182	86		82	324	20.2
North Carolina.....	27	14	11	2	2,817	692	301	32	967	1,850	34.3
Georgia.....	5	4	4	2	430	392	174	32	114	316	26.5
Florida.....	4				328				83	245	25.3
EAST SOUTH CENTRAL:											
Kentucky.....	3				90				19	71	(1)
Other States.....	211	18	10	6	2,125	1,309	587	230	655	1,470	30.8

<sup>1</sup> Percent not shown where base is less than 100.<sup>2</sup> Includes 2 churches in each of the following States—Iowa, Delaware, and Tennessee; and 1 in each of the following States—South Carolina, Alabama, Utah, and California, and the District of Columbia.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PAR-SONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	213	79	78	\$544,270	17	\$104,300	33	\$88,400
Massachusetts.....	5	3	3	12,700			1	(1)
New York.....	26	10	10	101,000	1	17,000	4	15,000
New Jersey.....	19	9	8	84,920	3	45,890	1	(1)
Pennsylvania.....	23	4	4	54,500	1	25,000	2	(1)
Ohio.....	13	6	6	37,500	2	1,560	3	7,300
Kansas.....	9	4	4	7,300			2	(1)
Maryland.....	9	6	6	10,750			2	(1)
Virginia.....	30	10	10	72,200			4	15,800
North Carolina.....	27	8	8	10,800	5	2,850	5	5,900
Georgia.....	5	4	4	7,400			1	(1)
Kentucky.....	3	3	3	5,000			1	(1)
Other States.....	44	12	12	131,200	5	12,000	7	44,400

<sup>1</sup> Amount included in figures shown for "Other States," to avoid disclosing the statistics of any individual church.<sup>2</sup> Includes 2 churches each in the States of Connecticut and Indiana; and 1 in each of the following—Rhode Island, Illinois, Michigan, Iowa, Florida, West Virginia, Tennessee, and the District of Columbia.



TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936  
 [Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements
United States.....	213	213	\$863, 049	\$186, 744	\$31, 917	\$18, 508
NEW ENGLAND:						
Massachusetts.....	5	5	10, 090	5, 445	606	1, 100
Rhode Island.....	3	3	8, 180	4, 400	1, 104	500
Connecticut.....	7	7	11, 088	4, 945	960	800
MIDDLE ATLANTIC:						
New York.....	26	26	57, 600	30, 800	7, 233	1, 003
New Jersey.....	19	19	33, 912	15, 240	2, 087	2, 560
Pennsylvania.....	23	23	34, 966	15, 297	2, 432	2, 765
EAST NORTH CENTRAL:						
Ohio.....	13	13	22, 417	11, 825	2, 417	440
Indiana.....	3	3	6, 807	3, 930	1, 179	-----
Illinois.....	3	3	7, 604	2, 975	1, 800	400
Michigan.....	3	3	4, 284	2, 500	595	-----
WEST NORTH CENTRAL:						
Missouri.....	3	3	2, 071	1, 025	-----	-----
Kansas.....	9	9	7, 057	4, 350	827	-----
SOUTH ATLANTIC:						
Maryland.....	9	9	9, 755	6, 029	466	-----
Virginia.....	30	30	83, 073	25, 051	5, 441	5, 000
West Virginia.....	7	7	7, 156	3, 425	400	582
North Carolina.....	27	27	21, 177	13, 147	1, 322	654
Georgia.....	5	5	4, 680	3, 150	276	102
Florida.....	4	4	10, 575	3, 450	660	2, 000
EAST SOUTH CENTRAL:						
Kentucky.....	3	3	1, 480	675	-----	-----
Other States.....	11	11	18, 128	8, 485	2, 112	800

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$21, 708	\$26, 826	\$28, 271	\$6, 758	\$1, 127	\$43, 012	\$18, 182
NEW ENGLAND:							
Massachusetts.....	20	805	975	163	-----	573	403
Rhode Island.....	1, 000	140	22	90	-----	150	774
Connecticut.....	1, 300	1, 650	656	103	-----	209	465
MIDDLE ATLANTIC:							
New York.....	2, 750	2, 633	3, 593	1, 571	-----	5, 478	2, 539
New Jersey.....	5, 040	3, 280	1, 227	308	-----	1, 990	2, 171
Pennsylvania.....	-----	3, 892	1, 132	908	827	5, 557	2, 186
EAST NORTH CENTRAL:							
Ohio.....	51	2, 481	1, 700	378	-----	2, 030	1, 095
Indiana.....	-----	640	438	77	-----	165	378
Illinois.....	-----	1, 010	297	117	-----	145	900
Michigan.....	-----	358	368	95	-----	241	107
WEST NORTH CENTRAL:							
Missouri.....	-----	210	45	50	-----	71	70
Kansas.....	40	240	365	334	-----	791	110
SOUTH ATLANTIC:							
Maryland.....	185	658	133	145	-----	1, 092	1, 047
Virginia.....	8, 160	5, 539	11, 376	1, 172	300	19, 764	2, 180
West Virginia.....	800	759	331	100	-----	253	506
North Carolina.....	1, 645	818	874	445	-----	1, 451	921
Georgia.....	-----	279	170	143	-----	439	130
Florida.....	100	265	3, 045	127	-----	290	638
EAST SOUTH CENTRAL:							
Kentucky.....	25	610	33	25	-----	65	47
Other States.....	700	580	1, 491	407	-----	2, 238	1, 515

<sup>1</sup> Includes 2 churches in each of the following States—Iowa, Delaware, and Tennessee; and 1 in each of the following—South Carolina, Alabama, Utah, California, and the District of Columbia.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE AND DEBT ON CHURCH EDIFICES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1936

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Scholars
Total.....	213	37,084	78	\$544,270	17	\$104,300	213	\$363,049	211	17,356
Eastern.....	108	23,879	41	394,870	11	100,150	108	203,112	107	11,180
Southern.....	85	11,198	29	112,100	6	4,150	85	135,262	84	5,122
Western.....	20	2,007	8	37,300	—	—	20	24,675	20	1,045

HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

## DENOMINATIONAL HISTORY

In the latter part of the year 1896 William S. Crowdy, a Negro employed on the Santa Fe Railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion and giving him prophetic endowment. He immediately gave up his employment, leaving his home in Guthrie, Okla., went into Kansas, and soon after organized the Church of God and Saints of Christ, November 1896, at Lawrence, Kans. At first only a few persons joined him, but the numbers increased rapidly. In 1900 the headquarters were removed to Philadelphia, Pa. He was appointed bishop of the new body, and a white man who was associated with him was subsequently raised to the same office.

In September 1900 the first annual assembly convened, officers were appointed, the church constitution drawn and adopted, and the Daughters of Jerusalem and Sisters of Mercy organized, and its constitution approved. The districts were made.

In 1904 the general officers' ranks were completed, naming Bishop Albert Christian to the African Continent, as its presiding bishop. Under his guidance thousands joined and the church prospered. At his death his successor, Bishop John M. Sykenia, was called to the African post.

During the Passover session of 1906 the founder, Prophet William S. Crowdy, named the following: Chief Evangelist, Joseph W. Crowdy as chief speaker over all pulpits; Evangelist, William H. Plummer; Grand Father Abraham, general business manager of said church; also, Elder Calvin S. Skinner, counsellor of the said body; giving them full authority to act at all times as designated.

In the summer of 1908 William S. Crowdy died, leaving those here mentioned to assume leadership in the order named.

Joseph W. Crowdy and William H. Plummer were ordained to the bishopric by the presbytery, at the district annual assembly held at Washington, D. C., in 1909. The following year, James W. Brent and Thomas C. Person were elevated to the bishopric of the Southern and Western districts, respectively. Joseph W. Crowdy was a successful leader from August 1908 to January 1917, when death claimed him.

His successor, Bishop William H. Plummer, being a business man, was successful in the redemption of the church's lands at Belleville, Va. (This land was first purchased by the founder as early as 1902.) Headquarters were moved to Belleville in 1917. Bishop Plummer enjoyed a large following, with churches reaching from coast to coast. He established churches in the West Indies Islands with Evangelist H. L. Chase as their overseer, while the African churches were guided by Evangelist Matashaka as their overseer.

Elder Calvin S. Skinner followed in the procession of leaders in December 1931 when Bishop William H. Plummer passed from this life at Belleville, Va. Elder

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Bishop H. Z. Plummer, of the Church of God and Saints of Christ, and approved by him in its present form.

Calvin S. Skinner held the coveted position but a very short time, being the last one named by the founder. He appointed and acclaimed Elder Howard Z. Plummer cardinal head and leader of the said church to fill all the offices and granting him all authority given his predecessor, Bishop William H. Plummer, by the founder, Prophet William S. Crowdy. Elder Calvin S. Skinner held the leadership from December 1931 to February 1932, when he passed from this life.

Bishop H. Z. Plummer, the present head and leader, is active in all walks of life to bring the ideals set forth by his predecessors and founder of the church to a glorious success; he is ever alert, looking forward to the advancement of the work, being guided by the divine hand. He has broadened the social status of the body and has added two to the bishopric, namely, August M. Crowdy, the son of the late founder, Prophet William S. Crowdy; and Howard L. Chase as bishop, with the West Indies and South America as his diocese.

### DOCTRINE

Preamble: We, the Church of God and Saints of Christ of the United States and its jurisdiction, do declare all persons as members of the Church of God, after having repented of their sins and being baptized by burial into the water upon confession of faith in Christ Jesus, and having received the unleavened bread and water for Christ's body and blood, their feet washed by the elder, as written in St. John 13: 1-23, having agreed to keep the Ten Commandments and having been breathed upon with a holy kiss, also being taught how to pray, as it is written in Matt. 6: 9-13. We do try to perpetuate a union among the Saints of Christ and maintain a correspondence with all other Churches of God and Saints of Christ throughout the United States and the whole world. We therefore purpose to maintain and keep the Commandments of God and the sayings of Jesus, according to the doctrine of the Bible.

Believing that the Negro race is descended from the 10 lost tribes of Israel, the prophet taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and the New Testaments, are man's positive guides to salvation. In order, however, that the faithful may make no mistake as to the commandments which they are to follow, a pamphlet has been published by the church under the direction of the prophet, called the "Seven Keys," which includes Bible references giving the authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

### ORGANIZATION

The organization of the church centers in an executive board or council, called a presbytery, consisting of 12 ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected but holds his position by virtue of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death the prophetic office lapses until a new vision appears.

There are district annual and general assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last mentioned not exceeding four in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies. The Church of God and Saints of Christ is the name of all local churches. They are designated in each State by tabernacle numbers, the first one in the State, number one, the next number two and so on.

### WORK

For the support of the ministry, including the prophet, tithes are collected as well as freewill offerings, and the district assemblies are required to establish storehouses for the tithes. From these storehouses groceries and other necessities of life are sold to the members, the net receipts being used to supplement the tithes contributed for the support of the ministers in the work.

The church is a strong advocate of temperance, refusing even to use wine in the sacrament of the Lord's Supper. It allows marriage only within the circle

of the faithful, except by special permit, and exercises a rigid censorship over all printed matter, permitting only that to be used which receives the approval of the publishing house, and referring the decision of all disputed points to the Bible.

One of the main auxiliaries of the church is an organization known as the Daughters of Jerusalem and Sisters of Mercy. It is the duty of this organization to look out for straying members; to attend to the comforts and welfare of the sick and needy and, as missionaries, to help forward the gospel; to devise plans and assist in finding means to care for the orphans; and to attend to the comfort and welfare of the members of sister churches of the organization, who may chance to be visiting the place in which the tabernacle is located.

The church maintains a home at Belleville, Va., for aged widows and orphans and the Belleville Industrial School (first time reporting in 1936), which are supported and sponsored through contributions and freewill offerings. The church, an advocate of humanitarianism regardless of race or creed, encourages endowments for the furtherance of the cause of humanity. The home was first conceived in the mind of the founder, when a small tract of land was purchased. Fitting so greatly, other tracts, which comprise nearly 850 acres, were purchased by the late Bishop William H. Plummer in 1918, and the tract known as Belleville came into prominence. Belleville is located in an agricultural region, famous for its production of truck crops, and it is in close proximity to great fields of cotton, peanuts, and other farm crops, as well as to the many and varied industries centered in Norfolk, Portsmouth, Suffolk, Newport News, Va., and other Hampton Roads communities.

Seeing the dire need of a school for the education of the orphan youth, Bishop William H. Plummer shouldered the ardent task and incorporated the present institution, known as the Belleville Industrial School. This institution is non-sectarian, reaching forth to help those most in need of its graces. Its curriculum at present reaches the junior high school. Plans have been drawn for its new administrative, school, and dormitory buildings, with a class A high school as its goal.

The Belleville Industrial School and Widows and Orphans Home, Incorporated, is a private corporation, without capital stock, having been chartered and organized under the laws of the State of Virginia in 1921, with its principal office located at Belleville, county of Nansemond, Va., and is managed by a board of trustees consisting of 25 members.

The purpose of the corporation, as named in its certificate of incorporation, is as follows:

1. To establish, own, conduct, and operate a school where students may obtain, on such terms and in such manner as may be deemed advisable and permitted by law, a general education and courses of instruction in agriculture, business, trades, and professions.
2. To establish, own, conduct, and operate a widows and orphans home (or homes) for the care, maintenance, and relief of indigent widows, orphans, and other poor, needy, or homeless persons.
3. To acquire, take, hold, and own all such property, both real and personal, including stocks and bonds of other corporations, as may be acquired by gift, purchase, devise, or bequest, and use, operate, enjoy, and dispose of the same for its benefit in such manner as may be deemed advisable and permitted by law.
4. To do any and all lawful acts and things whatsoever which may be incidental to or necessary for the accomplishment of the purposes hereinbefore mentioned.

In conformity with our charter we are putting forth this special effort to raise sufficient money to renovate our present buildings (18 in number) to pay off our indebtedness and to erect the new school building and four dormitories to improve the condition of our institution. It is hoped that we will be sufficiently successful to complete this program in 2 years, together with our regular budget. This will enable us to extend the benefits offered by this institution to a greater number of widows and orphans. Not only in the community where our institution is located, but in every State of the United States, we do propose to operate a charitable agency in the interest of widows and orphans. A fund is to be provided through the medium of solicitation, and a certain percentage of all monies received in each State will be retained for widows and orphans of that State wherein these collections are made.

Athletics are encouraged as in all noted institutions of learning for the development of the youth. A seminary has been planned to follow in pursuit of university degrees.



U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN No. 33

AMERICAN RESCUE  
WORKERS

STATISTICS, HISTORY, DOCTRINE  
AND ORGANIZATION

Prepared under the supervision of

Dr. T. F. MURPHY

Chief Statistician for Religious Statistics

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# CONTENTS

GENERAL INTRODUCTION.....	Page
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Comparative summary, 1906 to 1936.....	1
Table 2.—Number and membership of stations, membership by sex, and Sunday schools, by States, 1936.....	2
Table 3.—Number and membership of stations, 1906 to 1936, and membership by age in 1936, by States.....	2
Table 4.—Station expenditures by States, 1936.....	3
HISTORY, DOCTRINE, AND ORGANIZATION.....	3
History.....	3
Doctrine.....	3
Organization.....	4
Work.....	4
II	

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.



# AMERICAN RESCUE WORKERS

## STATISTICS

The data given for 1936 represent 19 active stations of the American Rescue Workers, all reported as being in urban territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

Profession of faith in the Word of God, as evidenced by baptism of the candidate, is the only requirement for membership in this organization.

Comparative data, 1906-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of the American Rescue Workers for the census years 1936, 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Stations (local organizations), number	19	97	29	20
Increase <sup>1</sup> over preceding census:				
Number	-78	68	9	
Percent <sup>2</sup>				
Members, number	797	1,989	611	436
Increase <sup>1</sup> over preceding census:				
Number	-1192	1,378	175	
Percent	-59.9	235.6	40.1	
Average membership per station	42	21	21	22
Station buildings, number	1	3	2	2
Value—number reporting		3	2	2
Amount reported		\$13,800	\$1,900	\$0,700
Average value per station		\$4,600	\$950	\$4,850
Debt—number reporting		1	1	2
Amount reported		\$1,600	\$25	\$2,900
Expenditures:				
Stations reporting, number	16	92	19	
Amount reported	\$46,175	\$135,214	\$22,632	
Pastors' salaries	\$5,933			
All other salaries	\$4,001			
Repairs and improvements	\$1,397	\$82,838	\$10,094	
Payment on station debt, excluding interest	\$200			
All other current expenses, including interest	\$9,846			
Local relief and charity, Red Cross, etc.	\$18,418			
Home missions	\$98			
Foreign missions		\$49,232	\$5,688	
To general headquarters for distribution	\$1,740			
All other purposes	\$4,572			
Not classified		\$3,094		
Average expenditure per station	\$2,883	\$1,470	\$1,194	
Sunday schools:				
Stations reporting, number	9	50	13	2
Officers and teachers	69	90	61	18
Scholars	395	1,091	438	175

<sup>1</sup> A minus sign (—) denotes decrease.

<sup>2</sup> Percent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for the American Rescue Workers by States. Table 2 gives for each State for 1936 the number and membership of the stations, membership classified by sex, and data for Sunday schools. Table 3 gives for selected States the number and membership of the stations for

the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 4 presents, for 1936, the station expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual station, separate presentation in table 4 is limited to those States in which three or more stations reported expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF STATIONS, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total num- ber of sta- tions	Num- ber of mem- bers	MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
			Male	Fe- male	Sex not report- ed	Males per 100 females <sup>1</sup>	Stations report- ing	Officers and teachers	Scholars
United States.....	19	797	283	390	124	72.6	9	60	305
MIDDLE ATLANTIC:									
New York.....	3	130	53	62	15	-----	1	5	30
New Jersey.....	3	68	28	40	-----	-----	1	5	48
Pennsylvania.....	4	38	14	24	-----	-----	1	7	47
EAST NORTH CENTRAL:									
Ohio.....	2	73	37	36	-----	-----	1	9	79
Illinois.....	1	160	65	95	-----	-----	1	8	35
Wisconsin.....	1	80	24	56	-----	-----	1	5	61
SOUTH ATLANTIC:									
Delaware.....	1	60	29	31	-----	-----	1	9	20
Maryland.....	1	100	-----	-----	100	-----	1	10	53
District of Columbia.....	1	9	-----	-----	9	-----	-----	-----	-----
Georgia.....	1	24	8	16	-----	-----	1	2	22
Florida.....	1	55	25	30	-----	-----	-----	-----	-----

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF STATIONS, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more stations in either 1936, 1926, 1916, or 1906]

STATE	NUMBER OF STATIONS				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 <sup>1</sup>
United States.....	19	67	29	20	797	1,969	611	436	139	560	98	19.9
Massachusetts.....	-----	6	1	-----	-----	364	55	-----	-----	-----	-----	-----
New York.....	3	0	4	2	130	67	38	30	-----	48	82	-----
New Jersey.....	3	5	1	1	68	81	15	20	23	45	-----	-----
Pennsylvania.....	4	10	12	10	38	382	108	322	-----	22	16	-----
Ohio.....	2	13	3	1	73	298	17	7	-----	73	-----	-----
Indiana.....	-----	3	2	1	-----	46	65	9	-----	-----	-----	-----
Illinois.....	1	12	-----	-----	100	270	-----	-----	45	115	-----	28.1
Michigan.....	-----	3	-----	1	-----	53	-----	3	-----	-----	-----	-----
Maryland.....	1	5	2	-----	100	201	100	-----	25	75	-----	-----
Florida.....	1	5	1	-----	55	5	141	-----	-----	55	-----	-----
Mississippi.....	-----	3	1	-----	-----	3	15	-----	-----	-----	-----	-----
Texas.....	-----	3	-----	-----	-----	14	-----	-----	-----	-----	-----	-----
California.....	-----	3	1	-----	-----	52	15	-----	-----	-----	-----	-----
Other States.....	24	11	1	4	173	153	42	45	40	127	-----	26.6

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.

<sup>2</sup> Includes: Wisconsin, 1; Delaware, 1; District of Columbia, 1; and Georgia, 1.

TABLE 4.—STATION EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more stations reporting]

STATE	Total number of stations	EXPENDITURES										
		Stations reporting	Total amount	Pastors' salaries	All other salaries	Repairs and im- provements	Payment on station debt, excluding interest	Other current ex- penses, including interest	Local relief and charity	Home missions	To general head- quarters	All other purposes
United States.....	19	16	\$46, 175	\$5, 933	\$4, 001	\$1, 367	\$200	\$9, 846	\$18, 418	\$98	\$1, 740	\$4, 572
New York.....	3	3	10, 066	1, 800	1, 399	100	-----	741	4, 204	-----	320	1, 086
Pennsylvania.....	4	4	4, 249	1, 378	203	-----	-----	1, 317	1, 088	-----	263	-----
Other States.....	12	19	31, 870	3, 255	2, 399	1, 267	200	7, 788	13, 126	98	1, 151	2, 586

<sup>1</sup> Includes: New Jersey, 2; Ohio, 2; Illinois, 1; Wisconsin, 1; Florida, 1; Delaware, 1; and Maryland, 1.HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

## HISTORY

About the year 1880, Thomas E. Moore was put in charge of the American work of the Salvation Army by Gen. William E. Booth, whose headquarters were in London. After a few years a difference of opinion arose between the two in regard to the financial administration of the American branch. General Booth contended that a part of all funds raised in America should be sent to England and that, as the work of the Salvation Army was world-wide, a member of that army should not call any country his own. Mr. Moore contended that funds raised by the Salvation Army in America should be used only in this country and that the organization should have an American charter.

In 1882, with a number of the American officers, he withdrew and began independent work. The movement was incorporated in 1884, and in 1885 an amended charter was granted under the name of the Salvation Army of America. Mr. Moore was made head of the new organization with the title of general, but subsequently withdrew to enter the Baptist ministry and was succeeded by Col. Richard Holz. Headquarters were first established at Mohawk, N. Y., but were afterwards changed to Saratoga Springs. Subsequent changes in the Salvation Army in the United States and certain overtures made by the new commander, Gen. Ballington Booth, to General Holz and other officers of the new organization resulted in the return of a considerable number to the former organization. However, about 25 posts refused to return and these united and reorganized; in 1913 the name of the organization was changed to American Rescue Workers, under which name it has been incorporated under the laws of the State of Pennsylvania; and later incorporated also in the States of New York, Ohio, California, and New Jersey.

## DOCTRINE

In general doctrine and organization this body is very similar to the older one, except that, besides being an evangelistic and philanthropic movement, it is a Christian church with the usual sacraments of baptism and the Lord's Supper, acknowledging belief in one God, in the Trinity, the inspiration of the Scriptures, the divinity of Christ, the doctrines of original sin and of the atonement, repentance, and regeneration as prerequisites to salvation, the inward witness of the Holy Ghost and the eternal punishment of the wicked and the eternal reward of the righteous.

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Gen. James W. Duffin, commander in chief of the American Rescue Workers, Philadelphia, Pa., and approved by him in its present form.

## ORGANIZATION

The organization is represented in its corporate capacity by a board of directors, the majority of whom are laymen and all of whom are elected by the duly qualified voters of the corporation. These directors are all members of the general council of the American Rescue Workers, which includes also the commander, the staff officers, the field officers, and representatives of the corps.

Titles to property are not vested in the general council, but stations having real estate may have their own local boards of directors. Should a station cease to exist, however, the general board is legally qualified to become the custodian of all such property for American Rescue purposes.

## WORK

The organization has two main objects, the dissemination of the Word of God to the masses not reached by ordinary church methods, and the assistance of the unfortunate; as its name indicates, the organization does a general philanthropic work, depending for its support on voluntary contributions.





U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN No. 84

AFRICAN  
ORTHODOX CHURCH

STATISTICS, DENOMINATIONAL HISTORY  
DOCTRINE, AND ORGANIZATION

Prepared under the supervision of

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Chief Statistician for Religious Statistics

UNITED STATES  
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## CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1936 and 1926.....	2
Table 3.—Number and membership of churches in urban and rural States, 1936.....	2
Table 4.—Number and membership of churches, 1936 and 1926, and membership by age in 1936, by States.....	3
Table 5.—Church expenditures by States, 1936.....	3
HISTORY, DOCTRINE, AND ORGANIZATION.....	3
Denominational history.....	3
Doctrine.....	4
Organization.....	4

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.



# AFRICAN ORTHODOX CHURCH

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the African Orthodox Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination includes all baptized persons, infants as well as adults.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	13	11	2	—	—
Members, number.....	1,952	1,907	45	97.7	2.3
Average membership per church.....	150	173	23	—	—
Membership by sex:					
Male.....	789	782	27	96.6	3.4
Female.....	1,163	1,145	18	98.5	1.5
Males per 100 females.....	67.8	66.6	( <sup>2</sup> )	—	—
Membership by age:					
Under 13 years.....	367	365	2	99.5	.5
13 years and over.....	1,527	1,484	43	97.2	2.8
Age not reported.....	53	53	—	—	—
Percent under 13 years <sup>3</sup> .....	19.4	19.7	( <sup>1</sup> )	—	—
Church edifices, number.....	4	3	1	—	—
Value—number reporting.....	4	3	1	—	—
Amount reported.....	\$36,204	\$35,800	\$604	97.5	2.5
Constructed prior to 1936.....	\$33,054	\$33,000	\$654	98.1	1.9
Constructed, wholly or in part, in 1936.....	\$2,550	\$2,800	\$250	90.2	9.8
Average value per church.....	\$9,051	\$11,767	\$604	—	—
Debt—number reporting.....	3	3	—	—	—
Amount reported.....	\$30,918	\$30,913	—	100.0	—
Parsonages, number.....	1	1	—	—	—
Expenditures:					
Churches reporting, number.....	12	11	1	—	—
Amount reported.....	\$12,621	\$12,478	\$143	98.9	1.1
Pastors' salaries.....	\$2,807	\$2,807	—	100.0	—
All other salaries.....	\$1,016	\$1,016	—	100.0	—
Repairs and improvements.....	\$790	\$790	—	100.0	—
Payment on church debt, excluding interest.....	\$1,336	\$1,336	—	100.0	—
All other current expenses, including interest.....	\$5,167	\$5,167	—	100.0	—
Local relief and charity, Red Cross, etc.....	\$398	\$365	\$33	91.7	8.3
Home missions.....	\$239	\$190	\$49	79.5	20.5
Foreign missions.....	\$156	\$156	—	100.0	—
To general headquarters for distribution.....	\$303	\$291	\$17	94.5	5.5
All other purposes.....	\$404	\$360	\$44	89.1	10.9
Average expenditure per church.....	\$1,062	\$1,134	\$143	—	—
Sunday schools:					
Churches reporting, number.....	12	10	2	—	—
Officers and teachers.....	80	80	9	—	—
Scholars.....	747	701	46	93.8	6.2

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Ratio not shown where number of females is less than 100.

<sup>3</sup> Based on membership with age classification reported.

Comparative data, 1936 and 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the African Orthodox Church for the census years 1936 and 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
Churches (local organizations), number.....	13	13	<b>Expenditures:</b>		
Members, number.....	1,952	1,568	Churches reporting, number.....	12	13
Increase over preceding census:			Amount reported.....	\$12,621	\$19,368
Number.....	384	-----	Pastors' salaries.....	\$2,807	-----
Percent.....	24.5	-----	All other salaries.....	\$1,016	-----
Average membership per church.....	150	121	Repairs and improvements.....	\$790	-----
Church edifices, number.....	4	-----	Payment on church debt, excluding interest.....	\$1,386	-----
Value—number reporting.....	\$36,204	-----	All other current expenses, including interest.....	\$5,167	-----
Amount reported.....	-----	-----	Local relief and charity, Red Cross, etc.....	\$398	-----
Average value per church.....	\$9,051	-----	Home missions.....	\$230	-----
Debt—number reporting.....	3	-----	Foreign missions.....	\$156	-----
Amount reported.....	\$30,913	-----	To general headquarters for distribution.....	\$308	-----
Parsonages, number.....	1	-----	All other purposes.....	\$404	-----
			Average expenditure per church.....	\$1,052	\$1,490
			<b>Sunday schools:</b>		
			Churches reporting, number.....	12	11
			Officers and teachers.....	89	49
			Scholars.....	747	445

State tables.—Tables 3, 4, and 5 present the statistics for the African Orthodox Church by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives the number and membership of the churches for the census years 1936 and 1926, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females	Churches reporting	Officers and teachers	Scholars
United States.....	13	11	2	1,952	1,907	45	789	1,163	67.8	12	89	747
NEW ENGLAND:												
Massachusetts.....	1	1	-----	115	115	-----	56	59	(1)	1	6	32
MIDDLE ATLANTIC:												
New York.....	7	7	-----	1,640	1,640	-----	644	996	64.7	7	56	545
SOUTH ATLANTIC:												
Florida.....	5	3	2	197	152	45	80	108	82.4	4	27	170

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1936 AND 1926, AND MEMBERSHIP BY AGE IN 1936, BY STATES

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1936			
	1936	1926	1936	1926	Under 13 years	13 years and over	Age not reported	Percent under 13 <sup>1</sup>
United States.....	13	13	1,952	1,568	367	1,527	58	19.4
Massachusetts.....	1	3	115	378	21	94	—	18.3
Connecticut.....	—	1	—	55	—	—	—	—
New York.....	7	6	1,640	916	329	1,311	—	20.1
Illinois.....	—	1	—	46	—	—	—	—
Florida.....	5	2	197	173	17	122	58	12.2

<sup>1</sup> Based on membership with age classification reported.

TABLE 5.—CHURCH EXPENDITURES BY STATES, 1936

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improve- ments	Payment on church debt, excluding inter- est	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	13	12	\$12,621	\$2,807	\$1,016	\$790	\$1,336	\$5,167	\$398	\$239	\$156	\$308	\$404
Massachusetts.....	1	1	11,242	2,300	920	780	1,000	5,158	350	178	64	201	285
New York.....	7	7											
Florida.....	5	4	1,379	507	90	10	336	9	48	61	92	107	119

<sup>1</sup> Amount for Massachusetts combined with figures for New York, to avoid disclosing the financial statistics of any individual church.HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

## DENOMINATIONAL HISTORY

The African Orthodox Church came into existence in 1921, after a preliminary period of preparation. The Reverend Dr. George Alexander McGuire, for many years a priest in the Protestant Episcopal Church, believing that Negro Episcopalians should conduct and control their own religious organization, as their Methodist and Baptist brethren have done for over a century, withdrew from the Anglican communion in 1919 and established a number of congregations in the United States, Canada, and Cuba, which he designated "Independent Episcopal." On September 2, 1921, the first General Synod was convened in the city of New York for the purpose of organizing a branch of the Holy Catholic Church which should be governed by persons of African descent and should gather in churchmen of this particular race in both hemispheres, yet not refuse persons of other racial groups who might voluntarily seek to enter its membership or receive its sacraments. At this synod the name "African Orthodox" was chosen as the distinctive title of the new church, and the organizer, the Reverend Dr. McGuire, was unanimously elected as its first bishop, receiving the consecration 3 weeks later from Archbishop Vilatte, whose episcopate had been derived from the West Syrian Jacobite Church of Antioch by special mandate of

<sup>1</sup> No revision of the history, doctrine, or organization was furnished by this body for 1936, hence this statement is the same as that published in vol. II of the Report on Religious Bodies, 1926. No data are available for "Work" in 1936.

the patriarch, Peter Ignatius III. Thus the African Orthodox Church derived its apostolic succession and became episcopal in government and polity; and while it is autonomous and independent, it aspires to be recognized as an integral portion of the Holy Catholic and Apostolic Church.

### DOCTRINE

The African Orthodox Church accepts the Holy Scriptures, as well as the Holy Tradition, as the source of divine truth; it accepts the Nicene Creed, without the "filioque" interpolation, as of obligation, but believes also in the symbols known as the Apostles' Creed and the Creed of St. Athanasius. It accepts the dogmatic decrees of the Seven Ecumenical Councils held between the fourth and the eighth centuries. It receives as a portion of the original deposit of faith the Seven Sacraments. It holds that the Eucharist is both a sacrament and a sacrifice offered for the living and the dead. Marriage being one of the sacraments, it holds that there should be no dissolution of its bonds except for the cause of adultery or malicious desertion, and no priest may marry a divorced person unless he or she be the innocent party in a divorce granted by a proper court for the causes mentioned, and then only by permission of his bishop in each such case of remarriage.

The denomination has set forth its own sacred liturgy, with other rites and ceremonies. Generally speaking, it follows the Western rite and is a combination of Anglican, Roman, and, in a few instances, Greek Orthodox formularies, prepared with the special purpose of making an appeal to Negro Episcopalians and Roman Catholics. The mass is the chief service each Sunday, and in the bestowing of holy orders the Roman forms of ordination and consecration are followed. The vestments used in worship are those prescribed by the Western rite and the hymnal that which is known as Hymns Ancient and Modern.

Membership is counted as in the Roman Catholic Church, not by communicants, but by the persons baptized.

### ORGANIZATION

The polity of the African Orthodox Church conforms to that of all churches which regard the episcopacy as the central source of authority in matters spiritual and temporal. The bishop is the head of his diocese or jurisdiction, functioning also as president of his diocesan synod. Groups of dioceses form a province, over each of which there is an archbishop and primate, who presides over the provincial synod. At the head of the entire church, including all provinces, is the patriarch, who presides over the Pan-African Conclave of Archbishops and Bishops and is the acknowledged ruler of the African Orthodox Church of the world. At present there is an American province extending through Canada, the United States, and Latin America; and an African province extending through the Union of South Africa, each with its own archbishop and primate.

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CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN NO. 35

DIVINE SCIENCE CHURCH  
STATISTICS, DENOMINATIONAL HISTORY  
DOCTRINE, AND ORGANIZATION

Prepared under the supervision of

Dr. T. F. MURPHY

Chief Statistician for Religious Statistics

UNITED STATES  
GOVERNMENT PRINTING OFFICE  
WASHINGTON : 1940

## CONTENTS

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	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Comparative summary, 1936 and 1926.....	1
Table 2.—Number and membership of churches, membership by sex, and Sunday schools, by States, 1936.....	2
Table 3.—Number and membership of churches, 1936 and 1926, and membership by age in 1936, by States.....	2
Table 4.—Church expenditures by States, 1936.....	3
HISTORY, DOCTRINE, AND ORGANIZATION.....	3
Denominational history.....	3
Doctrine.....	3
Organization and work.....	4

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.



# DIVINE SCIENCE CHURCH

## STATISTICS

The data given for 1936 represent 18 active organizations of the Divine Science Church, all reported as being in urban territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of the Divine Science Church includes, in general, only those adults who have been received into its local churches.

Comparative data, 1936 and 1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the census years 1936 and 1926.

TABLE 1.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
Churches (local organizations), number.....	18	22	Expenditures:		
Increase <sup>1</sup> over preceding census:			Churches reporting, number.....	14	17
Number.....	-4		Amount reported.....	\$105,095	\$168,458
Percent.....			Pastors' salaries.....	\$31,595	
Members, number.....	4,085	3,400	All other salaries.....	\$20,707	
Increase over preceding census:			Repairs and improvements.....	\$1,722	
Number.....	610		Payment on church debt, excluding interest.....	\$5,870	\$141,110
Percent.....	17.9		All other current expenses, including interest.....	\$44,760	
Average membership per church.....	227	158	Local relief and charity, Red Cross, etc.....	\$154	
Church edifices, number.....	8		Home missions.....		
Value—number reporting.....	8		Foreign missions.....		\$11,348
Amount reported.....	\$424,931		To general headquarters for distribution.....		
Average value per church.....	\$53,116		All other purposes.....	\$878	\$6,000
Debt—number reporting.....	6		Not classified.....		
Amount reported.....	\$58,500		Average expenditure per church.....	\$7,550	\$9,321
Parsonages, number.....	1		Sunday schools:		
Value—number reporting.....	1		Churches reporting, number.....	15	17
Amount reported.....	\$4,000		Officers and teachers.....	168	154
			Scholars.....	1,722	1,693

<sup>1</sup> A minus sign (—) denotes decrease.

<sup>2</sup> Percent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for the Divine Science Church by States. Table 2 gives for each State for 1936 the number and membership of the churches, membership classified by sex, and data for Sunday schools. Table 3 gives for selected States the number and membership of the churches for the census years 1936 and 1926, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 4 presents the church expenditures for 1936, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 4 is limited to the State of Colorado, the only State in which three or more churches reported expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of mem- bers	MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
			Male	Fe- male	Sex not re- ported	Males per 100 fe- males <sup>1</sup>	Churches reporting	Officers and teachers	Schol- ars
United States.....	18	4,085	1,387	2,653	45	52.3	15	168	1,722
MIDDLE ATLANTIC:									
New York.....	1	175	43	132	-----	32.6	1	2	45
EAST NORTH CENTRAL:									
Ohio.....	1	1,500	600	900	-----	66.7	-----	-----	-----
Illinois.....	1	125	46	79	-----	-----	1	12	50
Wisconsin.....	2	187	75	112	-----	67.0	2	19	69
WEST NORTH CENTRAL:									
Minnesota.....	1	400	150	250	-----	60.0	1	6	60
Missouri.....	3	422	128	294	-----	43.5	3	49	369
SOUTH ATLANTIC:									
District of Columbia	1	82	30	52	-----	-----	-----	-----	-----
EAST SOUTH CENTRAL:									
Kentucky.....	1	5	-----	-----	5	-----	1	1	5
WEST SOUTH CENTRAL:									
Oklahoma.....	1	57	9	48	-----	-----	1	2	12
MOUNTAIN:									
Colorado.....	3	728	187	501	40	37.3	3	60	958
PACIFIC:									
Washington.....	1	170	45	125	-----	36.0	1	10	120
Oregon.....	1	184	64	120	-----	53.3	-----	-----	-----
California.....	1	50	10	40	-----	-----	1	7	25

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1936 AND 1926, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936 or 1926]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1936			
	1936	1926	1936	1926	Under 13 years	13 years and over	Age not re- ported	Percent under 13 <sup>1</sup>
United States.....	18	22	4,085	3,466	102	3,359	624	2.9
Missouri.....	3	3	422	984	10	162	250	5.8
Colorado.....	3	-----	728	-----	-----	588	140	-----
Washington.....	1	3	170	414	-----	170	-----	-----
Other States.....	<sup>2</sup> 11	16	2,765	2,008	92	2,439	234	3.6

<sup>1</sup> Based on membership with age classification reported.<sup>2</sup> Includes 2 churches in Wisconsin; and 1 in each of the following States—New York, Ohio, Illinois, Minnesota, Kentucky, Oklahoma, Oregon, and California, and the District of Columbia.

TABLE 4.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES								
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	All other purposes
United States.....	18	14	\$105,695	\$31,595	\$20,707	\$1,722	\$5,870	\$44,769	\$154	\$878
Colorado.....	3	3	21,816	9,223	5,404	800	1,750	4,634	---	5
Other States.....	15	11	83,879	22,372	15,303	922	4,120	40,135	154	873

<sup>1</sup> Includes 2 churches in Missouri; and 1 in each of the following States—New York, Ohio, Illinois, Wisconsin, Minnesota, Kentucky, Oklahoma, and Washington, and the District of Columbia.

## HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

### DENOMINATIONAL HISTORY

Divine Science had its beginnings in the year 1885, when Mrs. Malinda E. Cramer, of San Francisco, Calif., became convinced that she had been healed from a serious illness of long duration through her realization of God's presence. She believed that her recovery was due to the working of a scientific principle through divine power. She confidently believed that this principle was not limited in its application to herself alone, but was of universal application. After much study and investigation, she tested her conclusions by practical application of them to suffering humanity. Her work for others was attended by wonderful healings. She systematized her teachings and for a number of years gave instruction in the larger cities of the United States. The Divine Science churches and theological schools throughout the country are the direct outgrowth of her work in these early years.

### DOCTRINE

The essence of the teaching of Divine Science is the all-inclusiveness of the God-mind. The essential ideas naturally fall into three divisions—the philosophy, the psychology, and the religion of Divine Science.

In its philosophy it is monistic; Divine Science is spiritual monism. Throughout its teaching, the omnipresence of God is the fact stressed. God is portrayed as the only Creator, the one substance, the one life, and the one intelligence everywhere present. In this teaching, they claim to be in strict accord with the teachings of natural science, in which matter is considered not as a solid but as a mode of motion. Every atom, according to accepted theories, is a whirl of activity with directive intelligence resident within itself. Divine Scientists interpret this as the substantiation of their belief in the immediacy of God, recognizing the Divine Mind as the resident, directive intelligence. However, Divine Science does not deny the existence of visible matter, but interprets both form and force as manifestations of God. The monistic conception of man's relationship to God is well set forth in the verse of Scripture, "One God and Father of all, who is above all and through all and in you all" (Ephesians iv, 6). In their practical application of this conception, the brotherhood of man and the fatherhood of God are stressed, as well as integrity in every experience, circumstance, and relationship.

<sup>1</sup> This statement, which is the same as that published in vol. II of the Report on Religious Bodies, 1926, has been approved in its present form by Nona L. Brooks, president, The Divine Science College, Denver, Colo.

Divine Science teaches healing through thought training, making every thought true to God-presence. For example: God is love; every thought must be kind, helpful, and generous. God is the one power; every thought must evidence faith in the God-power; fear must be abolished. Evil in its various forms of sickness, death, and sin has come into the world through man's ignorance of the truth, and these "complexities" will disappear only when man knows God and lives by that knowledge.

Healing, in Divine Science, therefore, is much more than restoring harmony to the body; it is cleansing the inner man from all that is unlike God. It is a mental process, a turning from the misconception of wrong to a realization of the oneness of God and man. It is the individual's duty to make his unity with the law by thinking in terms of wholeness instead of thinking in terms of separation. Wholeness of thinking means seeing God everywhere. This process by which one comes to know that he is in conscious touch with God is called healing.

The psychology of Divine Science is that one cannot think wrong thoughts and reap right harvests in experience. Paul's injunction is good: "Be ye transformed by the renewing of your mind." Thinking cannot change truth, but it does change experience.

They teach love as the keynote of their religion and define love as conscious unity. They hold that one may know their philosophy, he may exercise himself in thought training until he achieves much, but if he leaves out that one thing he has missed the mark of his high calling.

The fundamental concepts of Divine Science, therefore, are: God, the Omnipresence, the Universal Presence, Substance, Life, and Intelligence; man, a child of God, lives in God, is of God, is like God; knowledge of this truth used in our living frees us from sin, sickness, and death; the practice of right thinking, or thought training, results in the elimination of fear, doubt, anxiety, and other wrong mental habits, and the establishment of love, faith, joy, and power in the consciousness; evolution is God's method of accomplishing, and love, conscious unity, is the fulfilling of the law.

### ORGANIZATION AND WORK

Recently the Divine Science leaders in the United States formed a federation for the purpose of strengthening the work of its many branches of church, college, publication, and field activities.

Divine Science literature, as approved by the respective centers, is clear, simple, and direct. There are books adapted to the need of the advanced student, as well as study matter for the beginner. The circulation of Divine Science publications reaches round the world, going to the rural districts and villages, as well as to the larger cities.

Divine Science considers war un-Christian and works for its abolishment. It longs for harmonious relations—for a world federation. Divine Science teaches integrity in all relationships; it draws its lessons on this subject from the Sermon on the Mount. Divine Science teaches that righteousness means treating others as we ourselves would be treated. However, it teaches that the way these things can be brought about is not by imposing them from above but by building them from beneath on the foundation of individual development in the divine attributes of integrity, love, and faith.

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JUL 16 1940



U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN No. 38

INTERNATIONAL CHURCH OF  
THE FOURSQUARE GOSPEL

STATISTICS, HISTORY, DOCTRINE,  
AND ORGANIZATION

Prepared under the supervision of

Dr. T. F. MURPHY

Chief Statistician for Religious Statistics

UNITED STATES  
GOVERNMENT PRINTING OFFICE  
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# CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	i
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Number and membership of churches in urban and rural territory, and membership by sex, by States, 1936.....	2
Table 3.—Number and membership of churches, membership by age, and Sunday schools, by States, 1936.....	3
Table 4.—Value of churches and parsonages and amount of church debt, by States, 1936.....	4
Table 5.—Church expenditures, by States, 1936.....	5
HISTORY, DOCTRINE, AND ORGANIZATION.....	6
History.....	6
Doctrine.....	7
Organization.....	8

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

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**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.



# INTERNATIONAL CHURCH OF THE FOUR SQUARE GOSPEL

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the International Church of the Foursquare Gospel for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

Members must possess such qualifications and furnish such evidence of spiritual fitness as prescribed by the Board of Directors.

This body was not reported prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	205	151	54	73.7	26.3
Members, number.....	16,147	13,176	2,971	81.6	18.4
Average membership per church.....	79	87	55		
Membership by sex:					
Male.....	5,783	4,616	1,167	79.8	20.2
Female.....	8,826	7,208	1,618	81.7	18.3
Sex not reported.....	1,538	1,352	186	87.9	12.1
Males per 100 females.....	65.5	64.0	72.1		
Membership by age:					
Under 13 years.....	1,380	1,133	256	81.6	18.4
13 years and over.....	13,250	10,799	2,451	81.5	18.5
Age not reported.....	1,508	1,244	264	82.5	17.5
Percent under 13 years <sup>2</sup> .....	9.5	9.5	9.5		
Church edifices, number.....	114	79	35	69.3	30.7
Value—number reporting.....	108	75	33	69.4	30.6
Amount reported.....	\$612,010	\$513,084	\$98,935	83.8	16.2
Constructed prior to 1936.....	\$528,643	\$453,258	\$75,385	85.7	14.3
Constructed, wholly or in part, in 1936.....	\$83,376	\$59,826	\$23,550	71.3	28.2
Average value per church.....	\$5,687	\$6,841	\$2,898		
Debt—number reporting.....	64	43	21		
Amount reported.....	\$117,568	\$97,008	\$20,470	82.6	17.4
Number reporting "no debt".....	24	16	8		
Parsonages, number.....	35	19	16		
Value—number reporting.....	24	13	11		
Amount reported.....	\$35,375	\$25,975	\$9,400	73.4	26.6
Expenditures:					
Churches reporting, number.....	169	146	53	73.4	26.6
Amount reported.....	\$301,743	\$344,508	\$47,175	88.0	12.0
Pastors' salaries.....	\$130,050	\$114,038	\$16,612	87.3	12.7
All other salaries.....	\$19,448	\$17,760	\$1,688	91.5	8.5
Repairs and improvements.....	\$27,062	\$24,079	\$3,883	86.1	13.9
Payment on church debt, excluding interest.....	\$25,909	\$22,399	\$3,600	86.2	13.8
All other current expenses, including interest.....	\$104,584	\$93,706	\$10,878	89.6	10.4
Local relief and charity, Red Cross, etc.....	\$3,637	\$3,045	\$592	83.7	16.3
Home missions.....	\$7,810	\$6,041	\$1,169	85.0	15.0
Foreign missions.....	\$37,397	\$32,784	\$4,613	87.7	12.3
To general headquarters for distribution.....	\$20,028	\$17,542	\$2,486	87.6	12.4
All other purposes.....	\$14,228	\$12,544	\$1,684	88.2	11.8
Average expenditure per church.....	\$1,969	\$2,360	\$890		

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
<b>Sunday schools:</b>					
Churches reporting, number.....	185	137	48	74.1	25.9
Officers and teachers.....	2,068	1,621	447	78.4	21.6
Scholars.....	19,584	16,286	3,298	83.2	16.8
<b>Summer vacation Bible schools:</b>					
Churches reporting, number.....	17	15	2	—	—
Officers and teachers.....	139	125	14	89.0	10.1
Scholars.....	1,037	964	73	93.0	7.0
<b>Weekday religious schools:</b>					
Churches reporting, number.....	13	8	5	—	—
Officers and teachers.....	56	36	20	—	—
Scholars.....	400	296	104	74.0	26.0

<sup>1</sup> Percent not shown where base is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for 1936 for the International Church of the Foursquare Gospel by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory, and membership classified by sex. Table 3 gives the number and membership of the churches, membership classified as "under 13 years of age" and "13 years of age and over," and data for Sunday schools. Table 4 shows the value of churches and parsonages and the amount of debt on church edifices. Table 5 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 4 and 5 is limited to those States in which three or more churches reported value and expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND MEMBERSHIP BY SEX, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>1</sup>
United States.....	206	151	54	16,147	13,176	2,971	5,783	8,826	1,538	65.6
MIDDLE ATLANTIC:										
Pennsylvania.....	3	2	1	317	148	169	151	100	—	91.0
EAST NORTH CENTRAL:										
Ohio.....	9	8	1	891	870	21	309	542	40	67.0
Indiana.....	4	3	1	278	138	140	107	146	25	73.3
Illinois.....	7	7	—	571	571	—	206	365	—	56.4
Michigan.....	5	2	3	312	84	228	118	154	40	76.0
Wisconsin.....	4	3	1	332	182	150	127	205	—	62.0
WEST NORTH CENTRAL:										
Minnesota.....	2	2	—	205	205	—	15	20	170	—
Iowa.....	9	8	1	476	462	14	185	201	—	63.6
Missouri.....	3	2	1	189	164	25	96	93	—	—
North Dakota.....	1	1	—	42	42	—	9	33	—	—
South Dakota.....	2	—	2	56	—	56	31	25	—	—
Nebraska.....	4	2	2	280	199	81	108	172	—	62.8
Kansas.....	10	5	5	723	547	176	268	430	35	60.0
SOUTH ATLANTIC:										
North Carolina.....	1	1	—	27	27	—	10	17	—	—

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND MEMBERSHIP BY SEX, BY STATES, 1936—Continued

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 fe- males <sup>1</sup>
EAST SOUTH CENTRAL:										
Kentucky.....	2	1	1	83	43	40	18	25	40	—
Tennessee.....	2	—	2	304	—	304	136	108	—	81.0
Mississippi.....	3	3	—	65	65	—	17	48	—	—
WEST SOUTH CENTRAL:										
Arkansas.....	1	1	—	91	91	—	33	58	—	—
Oklahoma.....	1	1	—	32	32	—	11	21	—	—
Texas.....	8	6	3	495	275	220	178	253	64	70.4
MOUNTAIN:										
Montana.....	2	1	1	68	24	44	32	36	—	—
Idaho.....	2	1	1	75	63	12	30	45	—	—
Wyoming.....	2	2	—	64	64	—	21	43	—	—
Colorado.....	19	10	9	863	629	334	247	390	220	63.3
Arizona.....	2	2	—	103	103	—	44	59	—	—
PACIFIC:										
Washington.....	7	6	1	564	510	45	194	264	106	73.5
Oregon.....	6	4	2	1,600	1,556	50	689	917	—	76.1
California.....	84	68	10	7,035	6,173	862	2,403	3,840	792	62.6

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY AGE, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of mem- bers	MEMBERSHIP BY AGE				SUNDAY SCHOOLS		
			Under 13 years	13 years and over	Age not report- ed	Per- cent under 13 <sup>1</sup>	Churches reporting	Off- icers and teach- ers	Schol- ars
United States.....	205	18,147	1,389	13,250	1,508	9.5	185	2,068	19,584
MIDDLE ATLANTIC:									
Pennsylvania.....	3	317	67	250	—	21.1	3	29	298
EAST NORTH CENTRAL:									
Ohio.....	9	891	10	841	40	1.2	9	110	910
Indiana.....	4	278	54	190	25	21.3	4	48	230
Illinois.....	7	571	55	516	—	9.6	7	83	653
Michigan.....	5	312	17	256	40	6.3	5	50	335
Wisconsin.....	4	332	35	297	—	10.5	3	23	173
WEST NORTH CENTRAL:									
Minnesota.....	2	205	8	27	170	—	1	16	150
Iowa.....	9	476	47	429	—	9.9	9	115	667
Missouri.....	3	189	3	186	—	1.6	2	19	168
North Dakota.....	1	42	—	42	—	—	1	11	47
South Dakota.....	2	56	—	42	14	—	2	15	129
Nebraska.....	4	280	23	196	61	10.5	3	32	174
Kansas.....	10	723	189	521	13	26.6	8	81	707
SOUTH ATLANTIC:									
North Carolina.....	1	27	—	27	—	—	1	6	100
EAST SOUTH CENTRAL:									
Kentucky.....	2	83	10	33	40	—	2	9	68
Tennessee.....	2	304	2	302	—	.7	2	34	370
Mississippi.....	3	65	8	57	—	—	3	17	130
WEST SOUTH CENTRAL:									
Arkansas.....	1	91	1	90	—	—	1	14	125
Oklahoma.....	1	32	—	32	—	—	1	8	65
Texas.....	8	495	85	410	—	17.2	7	64	466

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY AGE, AND SUNDAY SCHOOLS, BY STATES, 1936—Continued

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of members	MEMBERSHIP BY AGE				SUNDAY SCHOOLS		
			Under 13 years	13 years and over	Ages not reported	Percent under 13 <sup>1</sup>	Churches reporting	Officers and teachers	Scholars
MOUNTAIN:									
Montana.....	2	68	—	68	—	—	2	17	183
Idaho.....	2	75	4	71	—	—	2	28	120
Wyoming.....	2	64	6	58	—	—	2	13	93
Colorado.....	19	863	28	569	266	4.7	14	140	990
Arizona.....	2	103	25	78	—	24.3	2	16	72
PACIFIC:									
Washington.....	7	504	39	419	106	8.5	7	92	705
Oregon.....	6	1,606	201	1,292	113	13.5	6	71	858
California.....	84	7,035	472	5,943	620	7.4	76	907	10,508

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.

TABLE 4.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	205	114	108	\$612,019	64	\$117,568	24	\$35,375
EAST NORTH CENTRAL:								
Illinois.....	7	5	5	15,800	1	650	1	( <sup>1</sup> )
WEST NORTH CENTRAL:								
Iowa.....	9	8	8	21,400	7	7,198	2	( <sup>1</sup> )
Kansas.....	10	5	5	15,500	4	5,500	4	2,500
WEST SOUTH CENTRAL:								
Texas.....	8	6	6	10,594	4	3,224	3	3,575
MOUNTAIN:								
Colorado.....	19	14	13	38,206	8	8,547	1	( <sup>1</sup> )
PACIFIC:								
Washington.....	7	4	4	14,500	2	2,600	1	( <sup>1</sup> )
Oregon.....	6	3	3	45,000	3	6,600	1	( <sup>1</sup> )
California.....	84	46	44	351,619	23	61,832	9	19,000
Other States.....	55	23	<sup>2</sup> 20	99,400	12	21,417	2	10,800

<sup>1</sup> Amount included in the figures shown for "Other States," to avoid disclosing the statistics of any individual church.

<sup>2</sup> Includes 2 churches in each of the following States—Pennsylvania, Ohio, Indiana, Wisconsin, Nebraska, and Tennessee; and 1 in each of the following—Michigan, North Dakota, North Carolina, Kentucky, Mississippi, Oklahoma, Idaho, and Wyoming.

TABLE 5.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements
United States.....	205	199	\$391,743	\$130,650	\$19,448	\$27,962
MIDDLE ATLANTIC:						
Pennsylvania.....	3	3	4,070	1,303	98	132
EAST NORTH CENTRAL:						
Ohio.....	9	9	25,605	9,734	528	256
Indiana.....	4	4	2,774	1,126	—	50
Illinois.....	7	7	18,073	7,478	553	745
Michigan.....	5	5	9,488	2,454	503	361
Wisconsin.....	4	3	3,912	1,468	224	2
WEST NORTH CENTRAL:						
Iowa.....	9	9	11,826	3,644	270	493
Missouri.....	3	3	4,681	1,870	—	100
Nebraska.....	4	4	6,955	1,757	—	669
Kansas.....	10	9	11,683	3,673	156	350
EAST SOUTH CENTRAL:						
Mississippi.....	3	3	2,664	1,091	48	161
WEST SOUTH CENTRAL:						
Texas.....	8	8	7,546	3,851	830	588
MOUNTAIN:						
Colorado.....	19	19	22,369	6,405	578	1,884
PACIFIC:						
Washington.....	7	7	16,730	6,763	2,323	176
Oregon.....	6	6	38,535	7,010	2,869	1,367
California.....	84	82	180,479	62,509	9,289	19,677
Other States.....	20	18	23,643	8,424	1,170	951

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$25,998	\$104,584	\$3,637	\$7,810	\$37,397	\$20,028	\$14,228
MIDDLE ATLANTIC:							
Pennsylvania.....	355	1,536	10	35	571	—	30
EAST NORTH CENTRAL:							
Ohio.....	1,575	10,120	70	305	1,365	820	832
Indiana.....	306	817	5	71	330	—	75
Illinois.....	930	4,248	112	429	2,815	1,569	594
Michigan.....	—	3,502	15	557	1,070	980	—
Wisconsin.....	160	1,145	—	192	541	180	—
WEST NORTH CENTRAL:							
Iowa.....	1,631	3,441	42	211	1,009	240	836
Missouri.....	—	1,688	100	280	—	543	—
Nebraska.....	611	1,875	270	97	726	158	802
Kansas.....	1,002	4,179	—	203	972	624	364
EAST SOUTH CENTRAL:							
Mississippi.....	—	919	—	—	145	300	—
WEST SOUTH CENTRAL:							
Texas.....	300	206	230	209	313	688	241
MOUNTAIN:							
Colorado.....	3,203	4,670	50	777	990	2,166	1,556
PACIFIC:							
Washington.....	500	3,341	6	528	1,170	962	961
Oregon.....	2,588	18,542	5	714	5,140	—	300
California.....	12,201	36,851	2,665	2,334	17,526	9,877	7,550
Other States.....	643	7,354	57	808	3,208	941	87

<sup>1</sup> Includes 2 churches in each of the following States—Minnesota, South Dakota, Tennessee, Idaho, Wyoming, and Arizona; and 1 in each of the following—North Dakota, North Carolina, Kentucky, Arkansas, Oklahoma, and Montana.

HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

## HISTORY

The great religious awakening which was coincident with the World War of 1914-18 resulted in America in a definite desire for a more personal knowledge of God and a closer communion in the Spirit.

From this yearning there has sprung a large number of so-called Full Gospel movements, i. e., an earnest endeavor to reproduce the spirit of first century Christianity in a church that was founded by the outpouring of the Holy Spirit at Pentecost, immediately following the crucifixion, resurrection, and ascension of Jesus Christ, the Savior and Redeemer.

To a large number of believers the most complete and satisfying expression of this faith was that preached by Aimee Semple McPherson in a series of nationwide evangelistic tours, reaching from Maine to Florida and eventually across the nation to Los Angeles. In her life history Sister McPherson, as she is known to all of her churches, gives the following account of her early life:

Her birthplace was in a farmhouse in the Canadian Province of Ontario, some 5 miles distant from the town of Ingersol. She was an only child, and many of the "homey" tasks fell to her lot. She rejoices in the fact that her idioms of speech—which have given her message so wide an appeal—date back to the early life on the farm.

During her girlhood, her conversion occurred under the preaching of the evangelist, Robert Semple. Shortly afterward she married Robert Semple, and the two were sent to Hong Kong to do missionary work among the Chinese, and were housed most uncomfortably next to a Hindu Temple, the back yard of which was used as a "burning ghat" where one day she saw the horrible sight of a human body being cremated. Robert Semple was, however, indefatigable and continued his labors among the Chinese until they went down to the coast at Macac where he was taken very seriously ill with malaria fever and carried back in this condition to Hong Kong. He died a few weeks later at the Matilda Hospital and the romance so happily begun ended in a newly turned grave in the Hong Kong cemetery called Happy Valley.

Following this, Sister McPherson with her baby, who had been born a month after the death of Robert Semple, returned to the United States. Soon she was the victim of a serious illness, from which she was miraculously delivered with the strong impression that God had commanded her to go forth to preach.

A long period of evangelism followed. The summer of 1917 was spent in the East with camp meetings at Long Branch, N. J., and Huntington, N. Y. Her second southern campaign extended from the northernmost town in Maine to the southernmost city in Florida, with meetings in Virginia and Delaware. In Philadelphia a gospel tent was purchased, a city of tents erected and a nationwide camp meeting, followed by a series of meetings extending from Massachusetts to New York. The decision to come to California was made in Chicago. The transcontinental gospel tour began in Tulsa with the conviction growing upon Sister McPherson that God had summoned her to California for a special purpose, a conviction which strengthened as she approached the coast. The family entered California at San Bernardino and proceeded at once to Los Angeles.

Almost her first congregation insisted in joining in the building of "the little grey home in the West," of which she had dreamed, and soon she was permanently settled in her new home.

Los Angeles is widely known as the Athens of America; it is a city of accomplishment. It is populated with men and women who come here to spend their declining days. A religion to appeal to them must contain factual elements and be spoken by one who knows how to reach both the heart and the head. Our evangelist preached this from the first, but when she added to this the final revelation of the Foursquare faith, the enthusiasm of the city knew no bounds.

*Angelus Temple.*—The most important building of the denomination is Angelus Temple which was dedicated on January 1, 1923. With its twin structure, the L. I. F. E. Bible College building, located on the shore of beautiful Echo Park Lake in Los Angeles, it forms the most complete evangelistic unit on the continent. From its crowded commissary where it is said that more than a million Americans have been fed, through its auditoriums, classrooms, and prayer tower, it is a great machine, a skillfully conducted vehicle for evangelism, education, and charitable aid. It is thronged night and day.

The International Church of the Foursquare Gospel was incorporated in 1927. Its headquarters are in the administration building, which also houses its principal

<sup>1</sup> This statement was furnished by Giles M. Knight, of the International Church of the Foursquare Gospel, Los Angeles, Calif.

educational unit, L. I. F. E. Bible College. The meaning of this name is Light-house of International Foursquare Evangelism.

This college has a faculty of 14 instructors and an enrollment of approximately 700 students. From these ranks are drawn the future pastors, evangelists, and missionaries of the Foursquare organization.

Spreading from Los Angeles the International Church now claims 400 established branch churches in practically all parts of the United States and Canada and an important missionary movement which includes branches in China, Philippine Islands, Belgian Congo, the Union of South Africa, Panama, Bolivia, South America, Northern China, and Puerto Rico. About 200 local mission stations are tributary to these stations. In Northern China and Luisa in the Belgian Congo, Bible colleges have also been established with the intention of creating an indigenous ministry among the natives.

One of the important features of the work is the radio station, KFSG, which broadcasts from Los Angeles 6 days weekly. Application has recently been made for the short-wave system and a new 235-foot tower erected on the roof of Angelus Temple.

### DOCTRINE

The doctrine of the International Church of the Foursquare Gospel is published in its "Declaration of Faith" compiled by Aimee Semple McPherson and is divided into 21 paragraphs, including: The Holy Scriptures, the Eternal Godhead, the fall of man, the plan of redemption, salvation through grace, repentance and acceptance, the new birth, daily Christian living, baptism and the Lord's Supper, the baptism of the Holy Spirit, the Spirit-filled life, the gifts and fruits of the Spirit, moderation, divine healing, the second coming of Christ, church relationship, civil government, the final judgment, heaven, hell, and the spirit of evangelism.

Emphasis is laid upon the Deity as well as the perfect humanity of the Son of God and the true divinity of the Holy Ghost, and maintaining that the canonical Scriptures are true, immutable, steadfast, unchangeable as its author, the Lord Jehovah.

The Eternal Godhead is accepted on a trinitarian basis, the work of the Holy Spirit being defined as the "Spirit of the Father shed abroad, omnipotent, omnipresent, performing an inexpressibly important mission upon earth, convicting of sin, of righteousness, and of judgment, drawing sinners to the Savior, rebuking, pleading, searching, comforting, guiding, quickening, teaching, glorifying, baptizing, and enduing with power from on high, them who yield to His tender ministrations, preparing them for the great day of the Lord's appearing."

The fall of man is accepted and the plan of redemption is stated to be through the atoning death of Jesus Christ on the cross of Calvary, "Who by divine appointment of the Father taking the sinner's place, bearing his sins, receiving his condemnation, dying his death, fully paying his penalty, and signing with His life's blood, the pardon of every one who should believe upon Him; that upon simple faith and acceptance of the atonement purchased on Mount Calvary the vilest sinner may be cleansed of his iniquities and made whiter than the driven snow."

Salvation of the sinner is through grace, by "pleading the merits and the righteousness of Christ the Savior, standing upon His word, and accepting the free gift of His love and pardon."

The result is the new birth, the belief that the sinner is then born again in such a glorious and transforming manner that old things are passed away and all things are become new; inasmuch that the things once most desired are now abhorred.

The institutions of the baptism and the Lord's Supper are definitely accepted, in addition to which the "Declaration of Faith" speaks of the baptism of the Holy Spirit in the following language:

"We believe that the baptism of the Holy Spirit is the incoming of the promised Comforter in mighty and glorious fullness to endue the believer with power from on high; to glorify and exalt the Lord Jesus; to give inspired utterance in witnessing of Him; to foster the spirit of prayer, holiness, sobriety; to equip the individual and the church for practical, efficient, joyous, Spirit-filled soul-winning in the fields of life; and that this being still the dispensation of the Holy Spirit, the believer may have every reason to expect His incoming to be after the same manner as that in which He came upon Jew and gentile alike in Bible days."

A second important tenet is divine healing described as follows:

"We believe that divine healing is the power of the Lord Jesus Christ to heal the sick and the afflicted in answer to believing prayer; that He who is the same yesterday, today, and forever has never changed but is still an all-sufficient help in the time of trouble, able to meet the needs of and quicken into newness of

life the body, as well as the soul and spirit in answer to the faith of them who ever pray with submission to His divine and sovereign will."

The second coming of Christ in clouds of glory is fully accepted as also the obligations of church relationship and of obedience to the civil government.

### ORGANIZATION

The organization is declared to be for the purpose of the propagation of the Foursquare Gospel as presented in the Declaration of Faith compiled by Aimee Semple McPherson.

The principal place of business is in the city of Los Angeles, Calif. The membership of the corporation and those entitled to vote at the General Assembly are the officers of the corporation and ordained ministers who are pastors of chartered churches, and other ordained and licensed ministers and evangelists who are approved by the board of directors and 1 delegate for each 100 members of a branch church or a fraction thereof. An annual meeting of the General Assembly is held in January of each year.

The trustees or board of directors consist of five members. The office of president is held by Aimee Semple McPherson during her lifetime. The power of the board of directors includes the right to manage the business and affairs of the corporation. Two meetings monthly are held. The board appoints five field supervisors who are given charge of the five districts into which the work of the International Church of the Foursquare Gospel branch churches is divided. These include the California district, the Northwest district, the Midwest district, the Great Lakes district, and the Canadian division.

The Ordination Board and Missionary Board are two groups including the directors of this corporation, the dean of the Bible college, and such other persons not exceeding two as the president shall appoint, whose duty and power is to examine into the qualifications and fitness of applicants desiring admission to the ministry, licensed evangelists, and workers of this church.

The missionary work is under the direction of a missionary board consisting of the president of the corporation, the International Board, and the field supervisors, who meet semiannually or by special order of the president.

*Branch churches.*—Branch churches are organized throughout the United States and Canada and number approximately 400 at this time. Members must possess such qualifications and furnish such evidence of spiritual fitness as may be prescribed by the board of directors. Each member must subscribe to and adhere to the doctrine of the Foursquare Gospel as outlined in the Declaration of Faith compiled by Aimee Semple McPherson; members shall be received by the pastor of any branch church once each month, and are examined prior to admission by the pastor and must show evidence satisfactory to the pastor of a genuine born-again experience of salvation and godly Christian life. Members at all times are requested to conduct themselves in accordance with the standards of Christian living and with the rules and regulations of the corporation.

Branch churches are governed by a church council, which consists of the pastor, who is ex officio the chairman thereof, and either four or six members elected by the membership of the church at the annual or organization meeting of the church membership.

Each branch church contributes one offering each month, taken preferably on the third Sunday of the month, for the home and foreign missionary work of this corporation.

*Crusader movement.*—The young people are organized in a youth movement known as the Foursquare Crusaders, represented by groups in practically every church. Membership to this organization requires the signing of the covenant, which is a pledge to a consecrated life. The organization of bands is encouraged in each group and frequent rallies are held in all parts of the United States.

*Uniform.*—The organization is uniformed, including full regulation dress for women, which consists of a white dress, blue cape, and black tie.

The distinguishing insignia is an open Bible with the figure "4" enclosed in a square. The Crusader organization adds to this a triangular shield.

*Flag.*—The flag adopted by the church has the colors of the Tabernacle—red, yellow, blue, and purple—with the red cross on a white ground with a blue square on which the figure "4" is prominently displayed in gold.

*Music.*—Band music is a feature of all Foursquare work. The hymns of the denomination include many marches written by Sister McPherson and possess distinctive joyous notes.





U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN No. 37

LIBERAL CATHOLIC CHURCH

STATISTICS, HISTORY, DOCTRINE  
AND ORGANIZATION

Prepared under the supervision of

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Chief Statistician for Religious Statistics

UNITED STATES  
GOVERNMENT PRINTING OFFICE  
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## CONTENTS

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	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1936 and 1926.....	2
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	3
Table 4.—Number and membership of churches, 1936 and 1926, and membership by age in 1936, by States.....	3
Table 5.—Church expenditures by States, 1936.....	4
HISTORY, DOCTRINE, AND ORGANIZATION.....	4
History.....	4
Doctrine and organization.....	5
Work.....	6

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....

Total expenditures during year.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

# LIBERAL CATHOLIC CHURCH

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Liberal Catholic Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination includes persons who have been admitted to the local churches after having been duly baptized and confirmed.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	33	30	3	-----	-----
Members, number.....	1,527	1,409	58	96.2	3.8
Average membership per church.....	46	49	19	-----	-----
Membership by sex:					
Male.....	461	442	19	95.9	4.1
Female.....	814	775	39	95.2	4.8
Sex not reported.....	252	252		100.0	-----
Males per 100 females.....	56.0	57.0	(2)	-----	-----
Membership by age:					
Under 13 years.....	201	198	3	98.5	1.5
13 years and over.....	1,286	1,271	16	98.8	1.2
Age not reported.....	40		40	-----	-----
Percent under 13 years <sup>3</sup> .....	13.5	13.5	(1)	-----	-----
Church edifices, number.....	4	3	1	-----	-----
Value—number reporting.....	3	2	1	-----	-----
Amount reported.....	\$9,000	\$8,000	\$1,000	88.9	11.1
Constructed prior to 1936.....	\$9,000	\$8,000	\$1,000	88.9	11.1
Average value per church.....	\$3,000	\$4,000	\$1,000	-----	-----
Debt—number reporting.....	2	2		-----	-----
Amount reported.....	\$1,712	\$1,712		100.0	-----
Number reporting "no debt".....	1		1	-----	-----
Parsonages, number.....	1	1		-----	-----
Value—number reporting.....	1	1		-----	-----
Amount reported.....	\$3,000	\$3,000		100.0	-----
Expenditures:					
Churches reporting, number.....	29	27	2	-----	-----
Amount reported.....	\$12,004	\$11,028	\$376	96.9	3.1
Salaries, other than pastors <sup>2</sup> .....	\$174	\$174		100.0	-----
Repairs and improvements.....	\$625	\$476	\$150	76.0	24.0
Payment on church debt, excluding interest.....	\$983	\$927	\$56	94.3	5.7
All other current expenses, including interest.....	\$7,913	\$7,788	\$125	98.4	1.6
Home missions.....	\$19	\$19		-----	-----
To general headquarters for distribution.....	\$654	\$609	\$45	93.1	6.9
All other purposes.....	\$1,636	\$1,636		100.0	-----
Average expenditure per church.....	\$414	\$431	\$188	-----	-----
Sunday schools:					
Churches reporting, number.....	8	8		-----	-----
Officers and teachers.....	39	39		-----	-----
Scholars.....	192	192		100.0	-----
Summer vacation Bible schools:					
Churches reporting, number.....	1	1		-----	-----
Officers and teachers.....	4	4		-----	-----
Scholars.....	55	55		-----	-----
Weekday religious schools:					
Churches reporting, number.....	2	2		-----	-----
Officers and teachers.....	4	4		-----	-----
Scholars.....	22	22		-----	-----

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Ratio not shown where number of females is less than 100.

<sup>3</sup> Based on membership with age classification reported.

Comparative data, 1936 and 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Liberal Catholic Church for the census years 1936 and 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
<b>Churches (local organizations), number</b> .....	33	39	<b>Expenditures:</b>		
Increase <sup>1</sup> over preceding census:			Churches reporting, number.....	29	32
Number.....	-6	-----	Amount reported.....	\$12,004	\$47,287
Percent <sup>2</sup> .....	-----	-----	Salaries, other than pastors'.....	\$174	
<b>Members, number</b> .....	1,527	1,799	Repairs and improvements.....	\$625	
Increase <sup>1</sup> over preceding census:			Payment on church debt, excluding interest.....	\$983	\$43,070
Number.....	-272	-----	All other current expenses, including interest.....	\$7,913	
Percent.....	-15.1	-----	Local relief and charity, Red Cross, etc.....		
Average membership per church.....	46	46	Home missions.....	\$10	
<b>Church edifices, number</b> .....	4	-----	Foreign missions.....		\$4,217
Value—number reporting.....	3	6	To general headquarters for distribution.....	\$654	
Amount reported.....	\$9,000	\$160,000	All other purposes.....	\$1,636	
Average value per church.....	\$3,000	\$26,667	Average expenditure per church.....	\$414	\$1,478
Debt—number reporting.....	2	5			
Amount reported.....	\$1,712	\$79,243	<b>Sunday schools:</b>		
<b>Parsonages, number</b> .....	1	-----	Churches reporting, number.....	8	7
Value—number reporting.....	1	-----	Officers and teachers.....	30	16
Amount reported.....	\$3,000	-----	Scholars.....	192	214

<sup>1</sup> A minus sign (-) denotes decrease.

<sup>2</sup> Percent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Liberal Catholic Church by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the census years 1936 and 1926, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 5 is limited to the States of New York and California, the only States in which three or more churches reported expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>1</sup>	Churches re- porting	Officers and teachers	Scholars
United States.....	33	30	3	1,527	1,469	58	481	814	252	58.6	8	39	192
NEW ENGLAND:													
Massachusetts.....	1	1		40	40		15	25			1	4	10
Connecticut.....	1		1	8		8	2	6					
MIDDLE ATLANTIC:													
New York.....	6	6		359	359		127	232		54.7	2	12	98
Pennsylvania.....	1	1		16	16		6	10					
EAST NORTH CENTRAL:													
Ohio.....	1	1		53	53		16	37					
Illinois.....	2	2		162	162		64	98			1	1	10
Michigan.....	2	2		64	64		25	39					
Wisconsin.....	1	1		35	35		10	25					
WEST NORTH CENTRAL:													
Minnesota.....	1	1		100	100		40	60			1	4	30
Missouri.....	2	2		40	40		10	30					
Nebraska.....	1	1		47	47		10	28					
SOUTH ATLANTIC:													
Maryland.....	1	1		6	6		1	5					
District of Columbia.....	1	1		21	21		10	11					
Virginia.....	1	1		27	27		12	15			1	5	25
Georgia.....	1	1		30	30		13	17			1	3	7
WEST SOUTH CENTRAL:													
Oklahoma.....	2	2		60	60		17	43					
Texas.....	1	1		22	22		7	15					
PACIFIC:													
California.....	7	5	2	437	387	50	67	118	252	50.8	1	10	12

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1936 AND 1926, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936 or 1926]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1936			
	1936	1926	1936	1926	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 <sup>1</sup>
United States.....	33	39	1,527	1,799	201	1,288	40	13.5
New York.....	6	5	359	210	24	335		6.7
Michigan.....	2	4	64	125	8	56		
Minnesota.....	1	3	100	146	12	88		12.0
California.....	7	6	437	445	67	330	40	10.9
Other States.....	<sup>2</sup> 17	21	567	873	90	477		15.9

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.<sup>2</sup> Includes 2 churches in each of the following States—Illinois, Missouri, and Oklahoma; and 1 in each of the following—Massachusetts, Connecticut, Pennsylvania, Ohio, Wisconsin, Nebraska, Maryland, Virginia, Georgia, and Texas, and the District of Columbia.

TABLE 5.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES							
		Churches reporting	Total amount	Salaries, other than pastors'	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Home missions	To general headquarters
United States.....	33	29	\$12,004	\$174	\$826	\$983	\$7,913	\$19	\$654
New York.....	6	6	3,259	114	---	---	2,187	---	151
California.....	7	4	1,438	---	150	181	935	---	22
Other States.....	20	19	7,307	60	475	802	4,791	19	481
									079

<sup>1</sup> Includes 2 churches in each of the following States—Illinois, Michigan, and Oklahoma; and 1 in each of the following—Massachusetts, Connecticut, Pennsylvania, Ohio, Wisconsin, Minnesota, Missouri, Nebraska, Maryland, Virginia, Georgia, and Texas, and the District of Columbia.

## HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

### HISTORY

The Liberal Catholic Church is an independent and autonomous body, in no way dependent upon the see of Rome, or upon any other see or authority outside its own administration. It is neither Roman Catholic nor Protestant—but Catholic. It is called Liberal Catholic because its outlook is both liberal and Catholic. Catholic means universal, but the word has also come to stand for the outlook and practice of the historical church as distinct from that of the later sects. The Liberal Catholic Church allies itself with this historical tradition. It aims at combining the Catholic form of worship with the widest measure of intellectual liberty and respect for the individual conscience.

The Liberal Catholic Church came into existence as the result of a complete reorganization in 1915-16 of the Old Catholic movement in Great Britain upon a more liberal basis. This church derived its Orders from the mother-see of the Old Catholic movement, the ancient archiepiscopal see of Utrecht in Holland. The Liberal Catholic Church has carefully preserved this succession of Orders, but took its present name for a variety of reasons, because "Old Catholic" is frequently confused with "Roman Catholic," especially in the newer countries, and also to avoid giving offense to the Continental Old Catholic churches by imputing to them principles of liberalism in religion which would be distasteful to them. If this church, therefore, describes itself as "Old Catholic" it does so to indicate the source of its Orders and its essential unity with the historical church.

The ancient church of Holland, sometimes called Jansenist, arose early in the eighteenth century. With characteristic hospitality the Dutch people had given sanctuary to many unfortunate Jansenist refugees who had fled from France and Belgium to escape Jesuit persecution. As a result, the Dutch church was itself accused of complicity in the Jansenist heresy (an accusation of which it claims repeatedly to have cleared itself), and its archbishop, Peter Codde, was deposed in 1704. An attempt to impose upon them a successor from outside confirmed the Dutch clergy in their attitude of resistance to Rome, whose interference they regarded as unlawful, and the church has ever since maintained this position of independence.

Eventually one of their number was raised to the episcopate by a certain Bishop Varlet. The latter had been consecrated as Bishop of Ascalon in *partibus infidelium* and coadjutor to the Bishop of Babylon. On the evening of his consecration he received intelligence of the death of the Bishop of Babylon, whom he therefore succeeded in that see. On his way out to Babylon he passed through Holland, and as an act of Christian charity administered confirmation

<sup>1</sup> This statement, which is the same as that published in vol. II of the Report on Religious Bodies, 1926, has been approved in its present form by the Right Reverend Charles Hampton, regentary bishop, Liberal Catholic Church, Los Angeles, Calif.



there to several hundred candidates who, in the absence of a bishop, were awaiting the sacrament. Having incurred the pope's displeasure by this act, he returned to Holland and spent the remainder of his days there. Bishop Varlet then came to the aid of the Dutch church and consecrated for it four Archbishops of Utrecht in succession, the first three dying without themselves conferring the episcopate. Varlet had himself been consecrated at Paris in 1719 by Bishop de Matignon, who in his turn had been consecrated in 1693 by the famous Jacques Bénigne Bossuet, the "Eagle of Meaux." Bossuet traced his episcopal lineage through Archbishop le Tellier, son of the Grand Chancellor of France, to Cardinal Antonio Barberini, nephew of Pope Urban VIII. The validity of the consecration conferred by Bishop Varlet was therefore unquestionable, and the Orders of the so-called Dutch Jansenist Church are everywhere acknowledged as valid.

When the Vatican Council of 1870 decreed the infallibility of the pope, a number of the leading scholars of the Continent of Europe, headed by Dr. von Döllinger, the foremost ecclesiastical historian of the day, refused to accept so serious an innovation in doctrine. Independent congregations were formed, who took the title of "Old Catholic" in contradistinction to the new Catholicism of Rome, and this movement was able to secure the episcopal succession from the Dutch church, which presently united with it. The Old Catholic Church is therefore a Catholic Church, independent of Rome, having indisputably valid Orders.

### DOCTRINE AND ORGANIZATION

The Liberal Catholic Church draws the central inspiration of its work from an intense faith in the Living Christ, believing that the vitality of a church gains in proportion as its members not only commemorate a Christ who lived 2,000 years ago, but strive also to serve as a vehicle for the Eternal Christ, who ever lives as a mighty spiritual Presence in the world, guiding and sustaining His people.

It regards the promise of the Presence of the Christ as validating all Christian worship, but it further holds that the Lord also appointed certain rites or sacraments for the greater helping of His people, to be handed down in His church as special channels of His power and blessing. It recognizes seven fundamental sacraments: Baptism, Confirmation, the Holy Eucharist, Absolution, Holy Unction, Holy Matrimony, and Holy Orders. To ensure their efficacy to the worshiper, it guards with the most jealous care the administration of all sacramental rites and carefully preserves its episcopal succession.

Besides perpetuating these sacramental rites, Christ's immediate followers handed down in His church a body of doctrine and certain fundamental principles of belief and conduct which are to be found in the Holy Scriptures, the creeds, and other traditions of the church. In the formulation of this body of doctrine and ethics, the Liberal Catholic Church takes what in some respects is a unique position among the churches of Christendom. Moving within the orbit of Christianity and regarding itself as a distinctively Christian Church, it nevertheless holds that the other great religions of the world are divinely inspired and that all proceed from a common source, though different religions stress different aspects of this teaching and some aspects may even temporarily drop out of existence. It, therefore, does not seek to convert people from one religion to another and welcomes to its altars all who reverently approach them. As a working basis of fellowship, it asks of its members not the profession of a common belief, but their willingness to worship corporately through a common ritual, and permits to its lay members (though not, of course, to its clergy) entire freedom in the interpretation of creeds, Scriptures, tradition, and liturgy. It takes this attitude not from any indifference to truth or revelation, but because it has so high a regard for them. A truth is not a truth for man, nor is a revelation a revelation, until he sees it to be true for himself; as he grows into spirituality, so will he grow into the perception of truth. While certain of the higher teachings must remain within the category of revelation, because so far beyond human grasp and attainment, others less remote are capable of verification and even of development by those who have unfolded within themselves the necessary spiritual faculties. Man being in essence divine can ultimately know the Deity whose life he shares and, by gradually unfolding the divine powers that are latent in him, can grow into knowledge and mastery of the universe, which is the expression of that divine life.

The Liberal Catholic Church uses a revised liturgy in the vernacular, wherein the essential features of the various sacramental forms are preserved with scrupulous care, but the prevailing tone is one of devotional and joyous aspiration.

The endeavor has been throughout to place no sentiment on the lips of priest or congregation which they can not honestly and sincerely mean, or reasonably be expected to carry out in practice. The fear of God and His wrath, the oft-repeated appeals for mercy and other forms of petition which are survivals of a primitive people, together with the haunting fear of everlasting hell—all these have been eliminated from the ritual as derogatory alike to the idea of a loving Father and to the men whom He created in His own image. For while the essential truths of religion are changeless, the presentation and setting of these truths must vary as the races advance into fuller enlightenment.

Auricular confession is entirely optional, and its frequent and systematic practice is not encouraged. Believing, however, that the grace of absolution is one of the gifts of Christ to His people, the church offers this aid to those who desire it; this is not to be regarded as enabling one to escape the consequences of wrongdoing, but rather as a reheartening and a restoration of that inner harmony of nature which has been disturbed by the wrong conduct.

Candidates are admitted to the churches by baptism, or (if that has been duly performed) by confirmation. If the candidate has received both baptism and confirmation in complete form, then a simple form of admission is used, in which a blessing is invoked on the religious aspirations of the candidate. The essentials of its baptismal rite are: The proper use of water (by process of ablution, at least) and the usual trinitarian formula, together with the application of the oil of catechumens and chrism. The essentials of its confirmation rite are: The imposition of the bishop's hand with proper formula, and the use of chrism. When persons who wish to join the Liberal Catholic Church have received these sacraments according to any less complete form, it is usual to repeat them "conditionally."

The Liberal Catholic Church neither enjoins nor forbids the marriage of its clergy. No fee may be exacted for administering the sacraments or for other spiritual work and the finances of each church are managed by its laity wherever practicable.

#### WORK

This church lays great stress on the corporate aspect of Christian life and worship, believing that as a system of ethics, philosophy, and worship, Christianity was chiefly intended to help men to grow into the love of Christ, and in so doing to solve the many difficulties which beset the path of human brotherhood—that brotherhood which must be the cornerstone of all truly religious life. It does not, as a body, enter into politics or sociology, but feels that it should rather make itself a motive power behind social and political amelioration, by inspiring its members with the love of humanity and the desire to serve their fellows, while leaving them free to select their own aims and methods. It helps its members to develop spiritual vision and gain first-hand knowledge of truth by providing opportunities for growth through worship and explaining to them the ancient science of unfolding the divine potentialities which exist in every one.

Special attention is given to healing. In the great revivifying power of the Holy Spirit and the various sacraments the church has a means of grace which should immeasurably fortify the methods of the newer medicine. The time has surely come when the healing and priestly functions may be seen to be in a measure complementary the one to the other, for on all hands there is a growing recognition that bodily ailments are in many instances the outcome of inner maladies of the soul, and in any case can best be remedied when the soul is at peace. The church will endeavor to restore these ministrations of healing to their rightful place in the economy of life.

The Liberal Catholic Church aims at combining the traditional Catholic form of worship—with its stately ritual, its deep mysticism, and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty and respect for the individual conscience. It brings into alliance with the worship of the church all that is good and true in the modern renaissance of thought, which is finding expression in the newer "borderland" science, mysticism, new thought, psychical research, and other kindred movements. It welcomes to all its activities members of other churches, but its chief appeal is addressed to the thousands who stand outside the existing church organizations and religious societies and are bereft of the help they could otherwise receive. Its congregations are mainly composed of men and women who had ceased to attend church.

The national headquarters of this body is St. Alban's Pro-Cathedral, 2041 Argyle Avenue, Los Angeles, Calif.



U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN No. 38

SPIRITUALISTS

STATISTICS, HISTORY, DOCTRINE  
AND ORGANIZATION

CONSOLIDATED REPORT

Separate figures are given in this report for the four bodies classified as Spiritualists, as follows:

National Spiritualist Association

Progressive Spiritual Church

National Spiritual Alliance of the United States of America

General Assembly of Spiritualists

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# CONTENTS

	Page
GENERAL INTRODUCTION.....	III
SPIRITUALISTS	
GENERAL STATEMENT.....	1
SUMMARY OF STATISTICS, 1936, 1926, 1916, AND 1906.....	1
NATIONAL SPIRITUALIST ASSOCIATION	
STATISTICS.....	2
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	2
Table 2.—Comparative summary, 1906 to 1936.....	3
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	4
Table 4.—Number and membership of churches, 1906 to 1936, and membership by age in 1936, by States.....	5
Table 5.—Value of churches and parsonages and amount of church debt by States, 1936.....	6
Table 6.—Church expenditures by States, 1936.....	7
HISTORY, DOCTRINE, AND ORGANIZATION.....	7
PROGRESSIVE SPIRITUAL CHURCH	
STATISTICS (tables 1 to 4).....	11
HISTORY, DOCTRINE, AND ORGANIZATION.....	13
NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA	
STATISTICS (tables 1 to 5).....	15
HISTORY, DOCTRINE, AND ORGANIZATION.....	18
GENERAL ASSEMBLY OF SPIRITUALISTS	
STATISTICS (tables 1 to 5).....	19
HISTORY, DOCTRINE, AND ORGANIZATION.....	22

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

# SPIRITUALISTS

## GENERAL STATEMENT

In 1906 the only organized Spiritualist body was the National Spiritualist Association. It was claimed by this association and by others that there were numbers of individuals, and even of small communities, that were not included in its enrollment, and later a new body was formed under the name "Progressive Spiritual Church." In 1913 another group was formed, the National Spiritual Alliance, and in 1936 the General Assembly of Spiritualists was reported, both holding doctrines so similar to the two older bodies that it has seemed appropriate to combine them all under one head. A general review of the history and doctrine of the Spiritualists as a religious body is given in connection with the older body.

The principal statistics as reported for 1936, 1926, 1916, and 1906, so far as available, are given below:

### SUMMARY OF STATISTICS FOR THE SPIRITUALIST BODIES, 1936, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Scholars
<b>1936</b>								
Total for the group .....	424	27,352	89	\$934,165	380	\$296,005	71	2,797
National Spiritualist Association.....	258	11,266	73	735,305	240	157,739	48	1,302
Progressive Spiritual Church.....	21	11,347	4	93,500	21	73,210	14	1,191
National Spiritual Alliance of the United States of America.....	49	1,845	2	14,000	32	10,165	2	38
General Assembly of Spiritualists.....	96	2,894	10	91,360	87	54,891	7	176
<b>1926</b>								
Total for the group .....	611	50,631	94	1,384,156	509	531,508	92	5,552
National Spiritualist Association.....	543	41,233	86	1,307,356	463	475,842	86	5,412
Progressive Spiritual Church.....	9	7,383	3	32,800	9	28,460	1	46
National Spiritual Alliance of the United States of America.....	59	2,015	5	44,000	37	27,197	5	94
<b>1916</b>								
Total for the group .....	354	29,028	78	492,455	289	195,682	76	3,230
National Spiritualist Association.....	343	23,197	75	440,955	278	178,048	75	3,180
Progressive Spiritual Church.....	11	5,831	3	51,500	11	22,634	1	50
<b>1906</b>								
Total for the group .....	454	35,056	100	958,048	-----	-----	75	2,69
National Spiritualist Association.....	454	35,056	100	958,048	-----	-----	75	2,699

# NATIONAL SPIRITUALIST ASSOCIATION

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the National Spiritualist Association for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

All persons who continue to keep inviolate their vows made during a fellowship service and who contribute to the financial support of the local churches are considered members in good standing.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	258	230	19	92.6	7.4
Members, number.....	11,266	10,390	876	92.2	7.8
Average membership per church.....	44	43	46		
Membership by sex:					
Male.....	4,222	3,859	363	91.4	8.6
Female.....	6,856	6,343	513	92.5	7.5
Sex not reported.....	188	188		100.0	
Males per 100 females.....	61.6	60.8	70.8		
Membership by age:					
Under 13 years.....	326	216	110	66.3	33.7
13 years and over.....	9,147	8,444	703	92.3	7.7
Age not reported.....	1,793	1,730	63	96.5	3.5
Percent under 13 years <sup>2</sup> .....	3.4	2.5	16.1		
Church edifices, number.....	80	72	8		
Value—number reporting.....	73	66	7		
Amount reported.....	\$735,305	\$683,005	\$52,300	92.9	7.1
Constructed prior to 1936.....	\$727,655	\$675,355	\$52,300	92.8	7.2
Constructed, wholly or in part, in 1936.....	\$7,650	\$7,650		100.0	
Average value per church.....	\$10,073	\$10,349	\$7,471		
Debt—number reporting.....	36	35	1		
Amount reported.....	\$164,813	\$164,513	\$300	99.8	.2
Number reporting "no debt".....	29	24	5		
Parsonages, number.....	12	11	1		
Value—number reporting.....	6	5	1		
Amount reported.....	\$21,000	\$18,000	\$3,000	85.7	14.3
Expenditures:					
Churches reporting, number.....	240	222	18	92.5	7.5
Amount reported.....	\$157,730	\$140,201	\$17,529	92.7	7.3
Pastors' salaries.....	\$32,680	\$29,061	\$2,719	91.7	8.3
All other salaries.....	\$18,038	\$15,826	\$2,212	87.7	12.3
Repairs and improvements.....	\$14,442	\$13,020	\$1,422	90.4	9.6
Payment on church debt, excluding interest.....	\$9,533	\$9,280	\$253	97.3	2.7
All other current expenses, including interest.....	\$64,059	\$59,105	\$4,954	92.3	7.7
Local relief and charity, Red Cross, etc.....	\$3,547	\$3,455	\$92	97.4	2.6
Home missions.....	\$96	\$96			
To general headquarters for distribution.....	\$2,078	\$2,862	\$118	96.1	3.9
All other purposes.....	\$12,366	\$11,736	\$630	95.3	4.7
Average expenditure per church.....	\$657	\$659	\$1,635		
Sunday schools:					
Churches reporting, number.....	48	46	2		
Officers and teachers.....	309	295	14	95.5	4.5
Scholars.....	1,392	1,357	35	97.5	2.5

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Based on membership with age classification reported.



TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Summer vacation Bible schools:					
Churches reporting, number.....	3	3			
Officers and teachers.....	16	16			
Scholars.....	192	192		100.0	
Weekday religious schools:					
Churches reporting, number.....	10	10			
Officers and teachers.....	42	42			
Scholars.....	286	286		100.0	

<sup>1</sup> Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the National Spiritualist Association for the census years 1936, 1926, 1916, and 1906. The large decrease in the number of churches and membership in 1936, in part, may be due to failure of this body to cooperate with this Bureau in the gathering of these statistics.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	268	543	343	454
Increase <sup>1</sup> over preceding census:				
Number.....	-285	200	-111	
Percent.....	-52.5	58.3	-24.4	
Members, number.....	11,266	41,233	23,197	35,056
Increase <sup>1</sup> over preceding census:				
Number.....	-20,957	18,036	-11,859	
Percent.....	-72.7	77.8	-33.8	
Average membership per church.....	44	76	68	77
Church edifices, number.....	80	87	75	100
Value—number reporting.....	73	86	75	100
Amount reported.....	\$735,305	\$1,307,356	\$440,955	\$658,048
Average value per church.....	\$10,073	\$15,202	\$5,879	\$9,580
Debt—number reporting.....	36	36	34	38
Amount reported.....	\$164,818	\$140,180	\$79,469	\$79,570
Parsonages, number.....	12			
Value—number reporting.....	6	5	3	4
Amount reported.....	\$21,000	\$47,550	\$10,000	\$3,700
Expenditures:				
Churches reporting, number.....	240	403	278	
Amount reported.....	\$157,739	\$475,842	\$173,048	
Pastors' salaries.....	\$32,680			
All other salaries.....	\$18,038			
Repairs and improvements.....	\$14,442	\$344,068	\$139,965	
Payment on church debt, excluding interest.....	\$9,533			
All other current expenses, including interest.....	\$64,059			
Local relief and charity, Red Cross, etc.....	\$3,547			
Home missions.....	\$96			
To general headquarters for distribution.....	\$2,078	\$74,003	\$16,579	
All other purposes.....	\$12,366			
Not classified.....		\$57,171	\$16,504	
Average expenditure per church.....	\$657	\$1,028	\$622	
Sunday schools:				
Churches reporting, number.....	48	86	75	75
Officers and teachers.....	309	430	450	436
Scholars.....	1,392	5,412	3,180	2,699

<sup>1</sup> A minus sign (—) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the National Spiritualist Association by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>1</sup>	Churches reporting	Officers and teachers	Scholars
United States.....	258	239	19	11,266	10,390	876	4,222	6,856	188	61.6	48	309	1,392
NEW ENGLAND:													
Maine.....	7	2	5	414	95	319	166	248	---	60.9	---	---	---
New Hampshire.....	1	1	---	8	8	---	4	4	---	---	---	---	---
Massachusetts.....	13	12	1	605	588	77	216	449	---	48.1	2	20	58
Rhode Island.....	2	2	---	61	61	---	16	45	---	---	---	---	---
Connecticut.....	3	3	---	129	129	---	27	52	50	---	1	6	17
MIDDLE ATLANTIC:													
New York.....	17	17	---	727	727	---	234	465	28	50.3	3	17	66
New Jersey.....	8	7	1	400	384	16	117	283	---	41.3	3	20	89
Pennsylvania.....	18	16	2	783	611	172	294	489	---	60.1	7	36	153
EAST NORTH CENTRAL:													
Ohio.....	18	17	1	695	663	32	270	425	---	63.5	3	24	160
Indiana.....	20	18	2	725	664	61	267	458	---	58.3	---	---	---
Illinois.....	24	22	2	928	802	36	323	605	---	53.4	4	34	112
Michigan.....	25	23	2	1,022	973	49	410	552	60	74.3	3	20	98
Wisconsin.....	10	9	1	324	267	67	130	194	---	67.0	1	4	14
WEST NORTH CENTRAL:													
Minnesota.....	6	5	1	315	279	36	116	199	---	58.3	4	28	100
Iowa.....	6	6	---	201	201	---	80	121	---	66.1	---	---	---
Missouri.....	13	12	1	450	439	11	165	285	---	57.9	2	7	31
Kansas.....	7	7	---	244	244	---	78	116	50	67.2	1	8	45
SOUTH ATLANTIC:													
District of Columbia.....	3	3	---	163	163	---	63	100	---	63.0	---	---	---
Virginia.....	1	1	---	25	25	---	8	17	---	---	---	---	---
Florida.....	1	1	---	30	30	---	13	17	---	---	---	---	---
EAST SOUTH CENTRAL:													
Kentucky.....	1	1	---	8	8	---	2	6	---	---	---	---	---
Alabama.....	1	1	---	140	140	---	68	72	---	---	---	---	---
WEST SOUTH CENTRAL:													
Oklahoma.....	4	4	---	145	145	---	54	91	---	---	2	12	65
Texas.....	11	11	---	950	950	---	468	482	---	97.1	5	39	243
MOUNTAIN:													
Wyoming.....	1	1	---	26	26	---	7	19	---	---	---	---	---
Colorado.....	6	6	---	184	184	---	73	111	---	65.8	---	---	---
Arizona.....	2	2	---	49	49	---	18	31	---	---	---	---	---
PACIFIC:													
Washington.....	9	9	---	475	475	---	178	297	---	59.9	3	14	49
California.....	20	20	---	980	980	---	357	623	---	57.3	4	20	92

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

(Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 <sup>1</sup>
<i>United States.....</i>	<i>259</i>	<i>543</i>	<i>343</i>	<i>454</i>	<i>11,266</i>	<i>41,233</i>	<i>23,197</i>	<i>35,056</i>	<i>328</i>	<i>9,147</i>	<i>1,793</i>	<i>3.4</i>
NEW ENGLAND:												
Maine.....	7	---	13	13	414	---	1,084	1,343	100	299	15	25.1
New Hampshire.....	1	1	3	3	8	30	84	288	---	8	---	---
Vermont.....	---	4	4	6	---	93	421	740	---	---	---	---
Massachusetts.....	13	31	23	42	665	11,805	1,510	3,885	1	664	---	2
Rhode Island.....	2	2	5	2	61	51	160	70	---	61	---	---
Connecticut.....	3	6	2	6	129	332	84	976	10	70	49	---
MIDDLE ATLANTIC:												
New York.....	17	83	18	32	727	6,244	1,116	4,480	25	807	95	4.0
New Jersey.....	8	13	6	5	400	420	360	209	---	372	28	---
Pennsylvania.....	18	46	32	23	783	2,791	1,802	1,450	24	645	114	3.6
EAST NORTH CENTRAL:												
Ohio.....	18	45	35	44	605	2,554	2,320	2,633	25	580	90	4.1
Indiana.....	20	24	21	29	725	1,187	1,161	1,008	6	500	219	1.2
Illinois.....	24	57	23	32	928	4,040	2,031	4,647	24	766	198	3.0
Michigan.....	25	34	16	35	1,022	2,152	1,450	1,667	17	809	146	1.9
Wisconsin.....	10	15	8	19	324	881	579	784	5	276	43	1.8
WEST NORTH CENTRAL:												
Minnesota.....	6	8	10	13	315	602	806	715	35	280	---	11.1
Iowa.....	6	8	8	11	201	602	467	595	---	194	7	---
Missouri.....	13	12	13	16	450	711	732	874	29	421	---	6.4
Nebraska.....	---	4	1	2	---	130	1,200	387	---	---	---	---
Kansas.....	7	8	3	14	244	474	232	1,466	14	139	91	9.2
SOUTH ATLANTIC:												
Dist. of Columbia.....	3	2	2	2	163	133	254	143	---	123	40	---
West Virginia.....	---	1	4	2	---	149	261	145	---	---	---	---
Florida.....	1	1	3	4	30	33	139	422	---	---	30	---
EAST SOUTH CENTRAL:												
Kentucky.....	1	3	5	6	8	85	316	419	---	8	---	---
WEST SOUTH CENTRAL:												
Oklahoma.....	4	10	7	6	145	786	382	202	---	145	---	---
Texas.....	11	18	2	16	950	1,123	57	957	---	386	504	---
MOUNTAIN:												
Montana.....	---	---	3	3	---	---	82	237	---	---	---	---
Colorado.....	6	8	5	5	184	418	210	406	---	184	---	---
PACIFIC:												
Washington.....	9	26	11	15	475	719	1,180	823	---	455	20	---
Oregon.....	---	4	4	10	---	230	280	334	---	---	---	---
California.....	20	61	46	25	980	2,111	2,214	1,808	---	875	105	---
Other States.....	25	8	7	13	240	356	214	499	11	229	---	4.6

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.<sup>2</sup> Includes: Virginia, 1; Alabama, 1; Wyoming, 1; and Arizona, 2.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of church edi- fices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSON- AGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	258	80	73	\$735,305	36	\$164,813	6	\$21,000
NEW ENGLAND:								
Massachusetts.....	13	6	6	81,000	5	13,670		
MIDDLE ATLANTIC:								
New York.....	17	5	3	75,500	3	51,400		
Pennsylvania.....	18	10	10	162,000	3	32,750	1	(1)
EAST NORTH CENTRAL:								
Ohio.....	18	7	7	41,530	3	3,179		
Indiana.....	20	6	4	29,300	3	9,114		
Illinois.....	24	7	6	61,500	5	12,800	1	(1)
Michigan.....	25	3	3	25,350	1	5,000	1	(1)
Wisconsin.....	10	3	3	22,000	1	1,950		
WEST NORTH CENTRAL:								
Minnesota.....	6	4	4	29,500	1	3,250		
WEST SOUTH CENTRAL:								
Texas.....	11	5	5	29,250	3	2,900	1	(1)
PACIFIC:								
California.....	20	7	7	80,000	1	7,800		
Other States.....	76	17	<sup>2</sup> 15	97,375	7	21,000	2	21,000

<sup>1</sup> Amount included in figures for "Other States," to avoid disclosing the statistics of any individual church.<sup>2</sup> Includes 2 churches in each of the following States—Rhode Island, Missouri, and Washington; and 1 in each of the following—Maine, Connecticut, New Jersey, Iowa, Kansas, Florida, Kentucky, Oklahoma, and Arizona.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

(Separate presentation is limited to States having 3 or more churches reporting)

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES										
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and im- provements	Payment on church debt, excluding interest	Other current ex- penses, including interest	Local relief and charity	Home missions	To general head- quarters	All other purposes
United States.....	258	249	\$157, 739	\$32, 680	\$18, 038	\$14, 442	\$9, 533	\$64, 059	\$3, 547	\$96	\$2, 978	\$12, 366
NEW ENGLAND:												
Maine.....	7	7	5, 514	333	1, 939	67	500	2, 046	10	---	5	5
Massachusetts.....	13	12	8, 795	700	2, 240	469	312	4, 102	205	---	182	495
Connecticut.....	3	3	2, 248	150	104	---	---	1, 990	4	---	---	---
MIDDLE ATLANTIC:												
New York.....	17	16	16, 465	4, 474	904	1, 300	400	8, 224	569	9	137	448
New Jersey.....	8	6	3, 405	332	1, 109	22	264	947	146	---	44	541
Pennsylvania.....	18	17	20, 511	4, 736	1, 611	4, 386	1, 512	5, 987	369	---	235	1, 675
EAST NORTH CEN- TRAL:												
Ohio.....	18	18	10, 584	2, 358	1, 227	592	547	4, 872	390	15	76	507
Indiana.....	20	17	7, 054	288	1, 470	493	720	3, 100	78	15	117	773
Illinois.....	24	23	12, 831	2, 102	1, 207	860	1, 130	5, 907	278	2	220	1, 035
Michigan.....	25	22	7, 090	1, 081	223	200	575	3, 071	333	0	129	1, 460
Wisconsin.....	10	10	11, 061	1, 124	1, 349	1, 076	1, 198	6, 065	52	15	144	38
WEST NORTH CEN- TRAL:												
Minnesota.....	0	0	6, 292	2, 190	464	172	---	3, 403	63	---	---	---
Iowa.....	0	5	1, 146	260	60	---	---	775	11	---	20	20
Missouri.....	13	12	3, 490	120	---	552	300	2, 068	100	4	211	135
Kansas.....	7	4	921	123	---	107	---	676	---	---	---	15
SOUTH ATLANTIC:												
Dist. of Columbia..	3	3	3, 838	2, 772	---	---	---	1, 013	---	---	20	33
WEST SOUTH CEN- TRAL:												
Oklahoma.....	4	4	1, 321	---	68	110	---	713	---	---	10	420
Texas.....	11	11	7, 390	2, 698	572	313	881	1, 837	260	27	356	446
MOUNTAIN:												
Colorado.....	0	0	761	278	3	---	40	370	---	---	46	24
PACIFIC:												
Washington.....	9	9	3, 381	939	226	---	420	1, 154	33	---	89	520
California.....	20	19	19, 348	5, 381	2, 522	3, 217	400	3, 145	567	---	878	3, 238
Other States.....	10	10	4, 883	241	650	506	334	1, 994	70	---	50	529

<sup>1</sup> Includes 2 churches each in the States of Rhode Island and Arizona; and 1 in each of the following—New Hampshire, Virginia, Florida, Kentucky, Alabama, and Wyoming.

## HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

### DENOMINATIONAL HISTORY

Spiritualism is popularly supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. The present organization, however, traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, *The Principles of Nature; Her Divine Revelation; A Voice to Mankind*, was published in 1845. *Phenomena*

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Rev. H. P. Strack, secretary, National Spiritualist Association, Washington, D. C., and Charles R. Smith, Morris Pratt Institute, Milwaukee, Wis., and approved by them in its present form.

of an extraordinary character were observed all through the earlier years of the nineteenth century, but they did not hold the attention of the people. If there had been nothing more than the "Hydesville raps" or "Rochester knockings" upon which to rest, Spiritualism as now known, it is claimed, would scarcely have come into being.

The writings of Davis aroused the attention of thinking men in all countries. Scholarly men, prominent among whom were Rev. S. B. Brittan, Hon. John W. Edmonds, Dr. George Dexter, Prof. James J. Mapes, and others in the United States, took them up and, prompted by the phenomena that appeared in many places, began the propagandism of a cult which they named "Spiritualism," but which was held to be really little more than the presentation of old ideas in a new form.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed and continued in existence for a period of only 9 years. In 1893 the National Spiritualists' Association of the United States of America was organized and has since held yearly conventions.

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denominations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men.

### DOCTRINE

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches; and they seldom consider ecclesiastical topics, holding that these issues belong to past ages and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form. The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.

We affirm that a correct understanding of such expressions and living in accordance with them constitute the true religion; that the existence and personal identity of the individual continue after the change called death; and that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital

punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have public services for acceptance of members and require all candidates to give public assent to belief in Spiritualism and to the principles upon which it rests.

### ORGANIZATION

The organization of the Spiritualists is congregational. Local societies are associated in State organizations and these again in the national organization. It is true, however, that many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in States which have neither local nor State organizations. It therefore follows that the State and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

The National Association is incorporated under the laws of the District of Columbia, and has headquarters in the city of Washington; all of the State associations and a large majority of the local societies are affiliated with it. A board of nine trustees, elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the entire movement in America.

The Spiritualists have their manual of services providing for the ordination of ministers, and a regular ritual for use at public meetings, marriages, baptisms, and funerals. The ministry includes three classes—ordained clergymen, who hold papers as such from the National Association; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination; and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination.

Candidates for ordination are recommended by the local societies over which they are to preside as pastors; they are ordained by a State Spiritualist association, when authorized by the president of the National Association, or, where no State association exists, by an ordination commission of the National Spiritualist Association, and they receive certificates from the board of trustees of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the State association or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of 2 years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted into fellowship.

The local organizations have in great numbers adopted the name of "church," and incorporate as such. They have erected edifices they call "temples," of which there are 300 or more in the United States. The system of itinerant speakers serving a month or two in a place is passing away, and local ministers or mediums serving permanently are taking their place. Many local churches have called regular pastors, on yearly contracts.

The conventions of the National Association are held annually, these conclaves being movable and composed of delegates from subsidiary organizations.

The unification of Spiritualists in the one national body is rapidly being consummated; and with this its mental, moral, and spiritual influence is strengthened.<sup>2</sup>

### WORK

The first Sunday school or "lyceum" was organized by Andrew Jackson Davis in 1863, and for a number of years it was a very popular feature, then interest

<sup>2</sup> It is to be noted that this statement relates simply to the National Spiritualist Association as a religious body and has no reference to the work of the Society for Psychical Research, that being a purely scientific body, though its members, as Professor Hyslop, Sir Oliver Lodge, Sir Conan Doyle, and others, affirm very strongly its intimate relation to religious belief and life.

declined for a time but now it has increased. The exercises were of a unique character, typifying some principle in everyday life, or some element in Nature, and including calisthenic exercises and marching with music and flags. Bands of mercy, in behalf of dumb animals, and sunflower clubs, both largely of a social character, are organizations designed for children of different ages.

Many local societies received substantial aid from what are known as "women's unions" and "ladies' aid societies." Home circles are held for the purpose of investigating the phenomena that may be developed at such gatherings, with the hope that some intelligent message may be received from the spirit world. A few scientific organizations have been formed, for a number of years, for the purpose of sifting all reported psychical manifestations with the hope of ultimately being able to separate the genuine from the spurious.

During the last few years the missionary work has been carried on through the agency of a small number of missionaries at large, who are authorized to organize societies, solicit funds, etc. These are mostly itinerant ministers, who have charges of their own and spend only a part of their time in this work and receive no compensation for it.

The camp meetings, or summer assemblies, lasting from 10 days to 10 weeks, employ from 4 to 20 speakers each season, each being a separate organization on its own financial basis. The association maintains a relief fund for the benefit of aged and indigent ministers and mediums, amounting in 1936 to about \$12,000.

The National Association has 1 school, the Morris Pratt Institute, established in Wisconsin in 1902, which in 1936 reported 2 teachers, 15 students, property valued at \$15,000, and an endowment of \$40,000. A few of the churches of the denomination conduct during a part of each year a term of scholastic work, mainly for the education of workers. The literature of spiritualism, aside from the works of Andrew Jackson Davis, has been developed since 1852, and it is estimated that not less than 2,000 volumes bearing upon this subject have been published in the last half century. Five weekly journals and 3 monthly magazines, *National Spiritualist*, *Progressive Thinker*, and *Psychic Observer*, are published in its interest in the United States.

Many of the societies which formerly met in halls are now erecting church edifices; 100 or more already own their places of meeting. The National Association has property in Washington, D. C., valued at \$65,000, and it is proposed to erect there a national temple with suitable lecture halls, classrooms, seance rooms, and laboratory for research work, to promote the scientific as well as the philosophical and religious aspects of Spiritualism.



# PROGRESSIVE SPIRITUAL CHURCH

## STATISTICS

The data given for the Progressive Spiritual Church for 1936 represent 21 active organizations, all reported as being in urban territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership in this body includes those persons who have fully subscribed to all the beliefs of the church.

Comparative data, 1916-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of the Progressive Spiritual Church for the census years 1936, 1926, and 1916.

TABLE 1.—COMPARATIVE SUMMARY, 1916 TO 1936

ITEM	1936	1926	1916
<b>Churches (local organizations), number</b> .....	21	9	11
Increase <sup>1</sup> over preceding census:			
Number.....	12	-2	
Percent <sup>2</sup> .....			
<b>Members, number</b> .....	11,347	7,383	5,831
Increase over preceding census:			
Number.....	3,964	1,552	
Percent.....	33.7	26.6	
Average membership per church.....	540	820	530
<b>Church edifices, number</b> .....	4	7	3
Value—number reporting.....	4	3	3
Amount reported.....	\$93,500	\$32,800	\$51,500
Average value per church.....	\$23,375	\$10,933	\$17,167
Debt—number reporting.....	3		
Amount reported.....	\$6,600		
<b>Parsonages, number</b> .....	2		
Value—number reporting.....	2		
Amount reported.....	\$21,800		
<b>Expenditures:</b>			
Churches reporting, number.....	21	9	11
Amount reported.....	\$73,210	\$28,469	\$22,634
Pastors' salaries.....	\$19,702		
All other salaries.....	\$6,398		
Repairs and improvements.....	\$5,075	\$25,834	\$14,124
Payment on church debt, excluding interest.....	\$700		
All other current expenses, including interest.....	\$22,019		
Local relief and charity, Red Cross, etc.....	\$6,808		
Home missions.....	\$2,810		
Foreign missions.....	\$4,815	\$2,635	\$8,510
To general headquarters for distribution.....	\$1,352		
All other purposes.....	\$1,031		
Average expenditure per church.....	\$3,486	\$3,163	\$2,058
<b>Sunday schools:</b>			
Churches reporting, number.....	14	1	1
Officers and teachers.....	100	10	14
Scholars.....	1,101	46	50

<sup>1</sup> A minus sign (—) denotes decrease.

<sup>2</sup> Percent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for the Progressive Spiritual Church by States. Table 2 gives for each State for 1936 the number and membership of the churches, membership classified by sex, and data for Sunday schools. Table 3 gives for selected States the number and membership of the churches for the three census years 1916 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 4 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 4 is limited to those States in which three or more churches reported expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of mem- bers	MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
			Male	Female	Males per 100 females <sup>1</sup>	Churches report- ing	Officers and teachers	Scholar- s
United States.....	21	11,347	4,266	7,081	60.2	14	100	1,191
MIDDLE ATLANTIC: New York.....	1	97	30	67	-----	-----	-----	-----
EAST NORTH CENTRAL: Ohio.....	3	809	305	504	60.5	2	25	145
Indiana.....	1	292	83	209	39.7	1	7	50
Illinois.....	12	9,005	3,764	6,141	61.3	8	58	939
Wisconsin.....	2	143	62	81	-----	1	7	19
EAST SOUTH CENTRAL: Tennessee.....	1	25	7	18	-----	1	1	15
PACIFIC: Washington.....	1	76	15	61	-----	1	2	14

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1916 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, or 1916]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1936	1926	1916	Under 13 years	13 years and over	Age not re- ported	Percent under 13 <sup>1</sup>
United States.....	21	9	11	11,347	7,383	5,831	1,785	9,164	398	16.3
Ohio.....	3	1	-----	809	334	-----	158	651	-----	19.5
Illinois.....	12	5	4	9,005	6,050	5,448	1,521	7,986	398	16.0
Other States.....	26	3	7	633	999	383	106	527	-----	10.7

<sup>1</sup> Based on membership with age classification reported.<sup>2</sup> Includes: New York, 1; Indiana, 1; Wisconsin, 2; Tennessee, 1; and Washington, 1.

TABLE 4.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and im- provements	Payment on church debt, excluding interest	Other current ex- penses, including interest	Local relief and charity	Home missions	Foreign missions	To general head- quarters	All other purposes
United States.....	21	21	\$73,210	\$19,702	\$9,398	\$5,075	\$700	\$22,019	\$6,308	\$2,810	\$4,815	\$1,352	\$1,031
Ohio.....	3	3	4,847	3,720	50	25	100	775	115	-----	-----	62	-----
Illinois.....	12	12	57,957	12,452	8,748	5,050	600	15,980	5,748	2,635	4,735	1,174	835
Other States.....	6	16	10,406	3,530	600	-----	-----	5,264	445	175	80	116	196

<sup>1</sup> Includes: New York, 1; Indiana, 1; Wisconsin, 2; Tennessee, 1; and Washington, 1.

HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

## DENOMINATIONAL HISTORY

The Progressive Spiritual Church was established to embrace the rapidly increasing number of individuals who had come to regard spirit communication not only as a scientifically demonstrated fact, but as a revelation no less divine in its origin than those recorded in the Holy Scriptures; and who believed that God did not cease His revelations 2,000 years ago, but that the increased facility of spirit communication of the present day is but a logical development in the spiritual evolution of the human race.

It was founded by Rev. G. V. Cordingley, who was one of the organizers of the Illinois State Spiritualist Association. He withdrew from that association because of their insistence upon adopting a "Declaration of Principles," rather than a "Confession of Faith," based upon the authority of the Holy Bible. He thereupon organized the Progressive Spiritual Church, at Chicago, with 200 members, and was granted a charter by the State of Illinois, March 5, 1907. This church now has branches established in various parts of the United States, Canada, and Shanghai, China. Missionary activity at present is not devoted to individuals, but rather to the absorption of independent bodies of Spiritualists already organized.

This policy has enabled this church to make extensive gains and extend its influence in spite of its limited financial resources and the depression of the past few years.

The church was founded primarily to lift spiritualism above mere psychic research, to establish it upon a sound, religious basis, and to secure its recognition among other Christian denominations. It is therefore especially interested in preserving the worship and guarding against any encroachment thereon by legislative enactment; but it is just as anxious to promote legislation for the purpose of suppressing fraud, deception, fortune telling, and other nefarious activities practiced under the guise of spiritualism. It aspires to the redemption of spiritualism from the degradation of its false phases and is devoted to the organization of the multitudes who may find in these later revelations a broader creed than those of the older denominations.

## DOCTRINE AND ORGANIZATION

The doctrine of this church is, in general, that of conventional Christianity, modified by later divine revelations received in spirit communications. These revelations have confirmed many of the vital dogmas of the older creeds, such as immortality, the existence of superior beings or angels, and an ever-ascending hierarchy, in which the Christ spirit abides, culminating in that infinite exaltation with which is associated the idea of God. They have likewise illuminated many obscure and controversial matters of doctrine, more than any exegesis of speculative theologians has done, and have furnished a basis for the reconciliation of faith and reason. The product of these revelations has been incorporated in the Confession of Faith, which is in part, as follows:

We believe in the communion of Spirits; man's restoration to an everlasting life; the resurrection of the soul, not flesh; acknowledging God as Absolute Divine Spirit, whose voice and presence is always with us, and that of the Angels who are departed spirits who communicate and materialize with the living by means of mediums; manifesting by demonstration in origin and in phenomena all Biblical phases or reading, and the relation between God and soul and between the soul and the body, and bridging the hitherto "impassable gulf" between the dead and the living.

We believe that Jesus Christ was a medium, controlled by the Spirit of Elias and the Spirit of Moses and the Spirit of John the Baptist \* \* \*, who after His death and resurrection materialized before His disciples \* \* \*. That Moses communicated with the Divine Spirit, God. That the celebrated Nun of Kent received communications direct from God.

We believe that all these Spirits have desires; that the Spiritual body and the material body can commune together through the mouthpiece of another in harmony with the Spiritual; that through this channel we can receive the

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1920, has been revised by Rev. Wm. R. Cunningham, Ph. D., D. D., president of the Progressive Spiritual Church, Chicago, Ill., and approved by him in its present form.

desires of the Spirit forces, concerning all human affairs; that we are obligated to these desires, and their fulfillment is pleasing to God.

We believe that the fingers of the hand of a medium under control can write and deliver divine messages and visions \* \* \*. That a divine understanding of dreams can be had \* \* \*. That God revealeth secrets that should be made known \* \* \*. That the stars divine the pathway of life of every character \* \* \*. That the rewards of divinations are in the hand of every character \* \* \*. That the length of our days, riches, and honor are shown in the hands \* \* \*.

We believe that Divine Metaphysics are designed by God, guiding the mind of the medium from the visible to the invisible, and that it is only through this channel that the cause of disease can be detected and overpowered. That God has a fixed law for the preservation of the Spiritual body until death itself shall die, and that a departed spirit can be relieved from this death through prayer to a higher state or sphere of Spirituality.

We acknowledge the Holy Bible to be the inspired word of God, a guide to Spirit life, and all phases of Spiritualism such as prophecies, spiritual palmistry, spiritual automatic writing, spiritual suggestions and radiations, spiritual materialization, spiritual trumpet speaking, spiritual healing by magnetized articles, spiritual levitation and spiritual tests \* \* \*, and as so practiced was and is a real science. That it is present with us now and does not belong to a dispensation now ended. That when a person does not possess the necessary understanding of either of the above, a Teacher or Reader may be employed for compensation to explain and teach the Truth relating to these mental and spiritual thought forms as revealed to him or her through the Divine Spirit.

We believe that heaven and hell are conditions, not locations. That it is necessary that we hold personal communication with the spirits of the departed and their forces, to confess to them the renunciation of our material wills and intelligence that we may be properly guided in our daily life by messages received from the Spiritual realm according to the strength of our harmony with the spirits of the departed and their Spiritual love and desires. That it is necessary for us in consulting Spiritual mediums to place ourselves in harmony with such belief.

We believe that the change called death should be met without fear; that our sins stay with us forever; provided, that we have not lived in obedience to the law of spiritual harmony. That man is perfection, the image and likeness of God. That he exists independent of human will, controlled by the Spirit forces free from malicious magnetic elements.

The sacraments of baptism, marriage, spiritual communion, and funeral are observed and extended to all who become members of the church by subscribing to the "Confession of Faith."

Candidates for ordination to the ministry of this church may be of either sex, but must be of good moral character, well qualified in some phase of mediumship, and shall have successfully pursued a course of instruction in the spiritual interpretation of the Scriptures in a seminary maintained by the church for that purpose.

The officers of this church consist of a supreme pastor, a board of trustees, a secretary, and a treasurer, elected by the congregation of the Mother Church. Branch churches elect their own officers, but are subject to the constitution and bylaws of the Mother Church.

The work in general of the Progressive Spiritual Church, comprises benevolent, social, literary, scientific, and psychical activities. Its purpose is to teach charity and man's relation to the spirit world, and the fact that our loved ones who have passed on to the world of spirits, can and do communicate with us on earth, thereby proving the continuity of life beyond the grave. This work is conducted by pastors of local congregations, aided by ministers and teachers, who give freely of their time and efforts for the cause under the supervision of the official board of directors of the Mother Church. Through these efforts, work of wide extent has been done through all our churches in caring for the depressed and misguided, and also in the case of transient members and followers of Spiritualism. A great but silent work has been accomplished in rescuing, equipping, and inspiring with faith, hope, and energy, the discouraged and unfortunate who come to us, thereby raising numbers of men and women from the depths of despair to self-respecting and useful citizens.

# NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the National Spiritual Alliance of the United States of America for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this body comprises those who have subscribed to the creed and have paid their yearly membership fees.

**TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL  
TERRITORY, 1936**

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	40	45	4		
Members, number.....	1,845	1,021	224	87.9	12.1
Average membership per church.....	38	36	56		
Membership by sex:					
Male.....	552	473	79	85.7	14.3
Female.....	847	714	133	84.3	15.7
Sex not reported.....	446	434	12	97.3	2.7
Males per 100 females.....	65.2	66.2	59.4		
Membership by age:					
Under 13 years.....	51	28	23		
13 years and over.....	1,101	912	189	82.8	17.2
Age not reported.....	693	681	12	98.3	1.7
Percent under 13 years <sup>2</sup> .....	4.4	3.0	10.8		
Church edifices, number.....	5	4	1		
Value—number reporting.....	2	1	1		
Amount reported.....	\$14,000	\$4,000	\$10,000	28.6	71.4
Constructed prior to 1936.....	\$14,000	\$4,000	\$10,000	28.6	71.4
Average value per church.....	\$7,000	4,000	\$10,000		
Debt—number reporting.....	1	1			
Amount reported.....	\$1,000	\$1,000		100.0	
Number reporting "no debt".....	3	2	1		
Expenditures:					
Churches reporting, number.....	32	29	3		
Amount reported.....	\$10,165	\$8,916	\$1,249	87.7	12.3
Pastors' salaries.....	\$3,371	\$3,371		100.0	
All other salaries.....	\$1,174	\$844	\$330	71.9	28.1
Repairs and improvements.....	\$471	\$324	\$147	68.8	31.2
Payment on church debt, excluding interest.....	\$240	\$240		100.0	
All other current expenses, including interest.....	\$3,314	\$2,681	\$733	77.9	22.1
Local relief and charity, Red Cross, etc.....	\$755	\$751	\$5	99.3	.7
To general headquarters for distribution.....	\$139	\$116	\$23	83.5	16.5
All other purposes.....	\$700	\$689	\$11	98.4	1.6
Average expenditure per church.....	\$318	\$307	\$416		
Sunday schools:					
Churches reporting, number.....	2	1	1		
Officers and teachers.....	3	2	1		
Scholars.....	38	15	23		

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Based on membership with age classification reported.

Comparative data, 1936 and 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the National Spiritual Alliance of the United States of America for the census years 1936 and 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
<b>Churches (local organizations), number</b> .....	49	59	<b>Expenditures:</b>		
Increase <sup>1</sup> over preceding census:			Churches reporting, number.....	32	37
Number.....	-10	-----	Amount reported.....	\$10,145	\$27,197
Percent <sup>2</sup> .....	-----	-----	Pastors' salaries.....	\$3,371	
<b>Members, number</b> .....	1,845	2,015	All other salaries.....	\$1,174	
Increase <sup>1</sup> over preceding census:			Repairs and improvements.....	\$471	
Number.....	-170	-----	Payment on church debt, excluding interest.....	\$240	\$24,529
Percent.....	-8.4	-----	All other current expenses, including interest.....	\$3,314	
Average membership per church.....	38	34	Local relief and charity, Red Cross, etc.....	\$756	
<b>Church edifices, number</b> .....	5	5	To general headquarters for distribution.....	\$139	\$2,126
Value—number reporting.....	2	5	All other purposes.....	\$700	
Amount reported.....	\$14,000	\$14,000	Not classified.....	-----	\$542
Average value per church.....	\$7,000	\$8,800	Average expenditure per church.....	\$318	\$736
Debt—number reporting.....	1	4	<b>Sunday schools:</b>		
Amount reported.....	\$1,000	\$23,550	Churches reporting, number.....	2	5
			Officers and teachers.....	3	10
			Scholars.....	38	94

<sup>1</sup> A minus sign (-) denotes decrease.<sup>2</sup> Percent not shown where base is less than 100.

**State tables.**—Tables 3, 4, and 5 present the statistics for the National Spiritual Alliance of the United States of America by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the census years 1936 and 1926, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 5 is limited to those States in which three or more churches reported expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>1</sup>	Churches reporting	Officers and teachers	Scholars
United States.....	49	45	4	1,845	1,621	224	552	847	446	65.2	2	3	38
NEW ENGLAND:													
Maine.....	1	1	—	10	10	—	4	6	—	—	—	—	—
New Hampshire.....	1	1	—	36	36	—	10	26	—	—	—	—	—
Massachusetts.....	5	3	2	176	33	143	48	108	20	44.4	—	—	—
Rhode Island.....	1	1	—	13	13	—	3	10	—	—	—	—	—
Connecticut.....	2	2	—	41	41	—	7	14	20	—	—	—	—
MIDDLE ATLANTIC:													
New York.....	3	3	—	60	60	—	4	16	40	—	—	—	—
New Jersey.....	5	4	1	64	52	12	15	27	22	—	—	—	—
Pennsylvania.....	13	13	—	366	366	—	79	174	113	45.4	1	2	15
EAST NORTH CENTRAL:													
Ohio.....	3	3	—	755	755	—	295	335	125	88.1	—	—	—
Illinois.....	1	1	—	12	12	—	—	—	12	—	—	—	—
Michigan.....	5	4	1	166	97	69	68	78	30	—	1	1	23
Wisconsin.....	1	1	—	22	22	—	7	15	—	—	—	—	—
WEST NORTH CENTRAL:													
Iowa.....	1	1	—	10	10	—	5	5	—	—	—	—	—
Missouri.....	1	1	—	10	10	—	—	—	10	—	—	—	—
SOUTH ATLANTIC:													
Florida.....	3	3	—	50	50	—	17	33	—	—	—	—	—
MOUNTAIN:													
Colorado.....	2	2	—	40	40	—	—	—	40	—	—	—	—
PACIFIC:													
California.....	1	1	—	14	14	—	—	—	14	—	—	—	—

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1936 AND 1926, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936 or 1926]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1936			
	1936	1926	1936	1926	Under 13 years	13 years and over	Age not reported	Percent under 13 <sup>1</sup>
United States.....	49	59	1,845	2,015	51	1,101	693	4.4
NEW ENGLAND:								
Massachusetts.....	5	5	176	340	—	156	20	—
Rhode Island.....	1	4	13	70	—	13	—	—
MIDDLE ATLANTIC:								
New York.....	3	7	60	257	—	20	40	—
New Jersey.....	5	—	64	—	—	—	64	—
Pennsylvania.....	13	17	366	520	—	218	148	—
EAST NORTH CENTRAL:								
Ohio.....	3	5	755	108	—	530	225	—
Illinois.....	1	3	12	80	—	—	12	—
Michigan.....	5	—	166	—	31	95	40	24.6
WEST NORTH CENTRAL:								
Missouri.....	1	4	10	122	—	—	10	—
SOUTH ATLANTIC:								
Florida.....	3	3	50	60	5	28	17	—
Other States.....	29	11	173	362	15	41	117	—

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.<sup>2</sup> Includes 2 churches each in the States of Connecticut and Colorado; and 1 in each of the following—Maine, New Hampshire, Wisconsin, and Iowa, and California.

TABLE 5.—CHURCH EXPENDITURES BY STATES, 1936  
[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES									
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	To general headquarters	All other purposes
United States.....	49	32	\$10,165	\$3,371	\$1,174	\$471	\$240	\$3,314	\$756	\$139	\$700
NEW ENGLAND:											
Massachusetts.....	5	3	1,249	-----	330	147	-----	733	5	23	11
MIDDLE ATLANTIC:											
New Jersey.....	5	2	757	400	-----	-----	-----	300	10	32	15
Pennsylvania.....	13	9	2,046	150	64	220	-----	672	599	63	278
EAST NORTH CENTRAL:											
Ohio.....	3	3	1,293	780	60	-----	240	101	-----	-----	112
Michigan.....	5	3	109	-----	-----	-----	-----	95	-----	2	12
Other States.....	18	11	4,711	2,041	720	104	-----	1,413	142	19	272

<sup>1</sup> Includes 2 churches in Connecticut; and 1 in each of the following States—Maine, New Hampshire, New York, Illinois, Wisconsin, Iowa, Missouri, Florida, and Colorado.

## HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

### DENOMINATIONAL HISTORY

The National Spiritual Alliance of the United States of America is a recent development from the teachings of Spiritualism and was founded in 1913 by Rev. G. Tabor Thompson, D. D., for the purpose of uniting individuals, churches, camp-meeting associations, State alliances, and Sunday-school alliances into one cooperative body. It was incorporated under the laws of the State of Massachusetts, in September 1913, with headquarters at Lake Pleasant, Mass. The Alliance holds as fundamental a belief in eternal and progressive life, the proof of which has been demonstrated through persons peculiarly sensitive to spirit influence from Bible times up to and including the present day.

The Alliance also believes in supernatural personal or impersonal manifestations, which portend Deity; in salvation through development of personal character; in an evolving rational morality, which belief requires one to withhold judgment toward those who may be "elementals"; that truth is eternal and should be utilized whether found in individuals, books, or nature; that one reaps as he sows, yet that all things are working together for good and evolution obtains perpetually in all persons; and that intercommunication between the denizens of different worlds is scientifically established.

The membership holds that organized religious union is conducive to the general good of humanity and so affiliates in the Alliance, agreeing to differ, but pledging each other to lovingly cooperate with all who seek for immortality.

The pond lily has been chosen as the emblem of the organization. Though it strikes its roots into the mud, sends its shoots up through the putrid waters, and spreads its leaves over the green scum of the pond, yet it evolves purity, beauty, and fragrance, and but dies to live again.

While subject to the rules and regulations set forth in the constitution and by-laws of the National Spiritual Alliance, the auxiliary churches act independently in the election of their officers and the choice of ministers. Each year a 3-day convention is held, in which delegates and members from the various churches meet for the conduct of business affairs and the election of national officers.

The work of the National Spiritual Alliance comprises benevolent, literary, educational, musical, and scientific activities. Particularly does it engage in experimental investigation with a view to multiplying the evidences of spirit communication. The missionary work is conducted under the direction of the

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Mrs. Shirley C. Whicher, secretary, National Spiritual Alliance of the United States of America, Lake Pleasant, Mass., and approved by her in its present form.



Official Board of Directors of the Alliance by ministers and certified mediums who freely devote their time and efforts for the cause of Spiritualism. Though advocating education in all its branches, the Alliance does not require a college education for its ministers.

Each candidate for the ministry must take a special course of study, religious in character, and must demonstrate his ability as a religious leader and teacher by 1 year's service as pastor or assistant pastor of some organized church or society before taking the examination for ordination.

Qualified mediums may perform the ceremony of baptism and transition services but only the ordained ministers are empowered to perform the ordination service or the marriage ceremony.

# GENERAL ASSEMBLY OF SPIRITUALISTS

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the General Assembly of Spiritualists for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership in this body includes those person who have fully subscribed to all the beliefs of the church.

The General Assembly of Spiritualists was not reported prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	96	94	2	—	—
Members, number.....	2,894	2,848	46	98.4	1.6
Average membership per church.....	30	30	23	—	—
Membership by sex:					
Male.....	953	942	11	98.8	1.2
Female.....	1,866	1,831	35	98.1	1.9
Sex not reported.....	75	75	—	—	—
Males per 100 females.....	51.1	51.4	(2)	—	—
Membership by age:					
Under 13 years.....	80	80	—	—	—
13 years and over.....	2,291	2,245	46	98.0	2.0
Age not reported.....	523	523	—	100.0	—
Percent under 13 years <sup>2</sup> .....	3.4	3.4	—	—	—
Church edifices, number.....	10	9	1	—	—
Value—number reporting.....	10	9	1	—	—
Amount reported.....	\$91,360	\$90,360	\$1,000	98.9	1.1
Constructed prior to 1936.....	\$91,000	\$90,000	\$1,000	98.9	1.1
Constructed, wholly or in part, in 1936.....	\$360	\$360	—	100.0	—
Average value per church.....	\$9,136	\$10,040	\$1,000	—	—
Debt—number reporting.....	0	5	1	—	—
Amount reported.....	\$32,000	\$32,400	\$500	98.5	1.5
Number reporting "no debt".....	2	2	—	—	—
Parsonages, number.....	4	4	—	—	—
Value—number reporting.....	1	1	—	—	—
Amount reported.....	\$1,500	\$1,500	—	100.0	—
Expenditures:					
Churches reporting, number.....	87	85	2	—	—
Amount reported.....	\$54,891	\$54,547	\$344	99.4	.6
Pastors' salaries.....	\$17,005	\$16,945	\$60	99.6	.4
All other salaries.....	\$5,260	\$5,247	\$22	99.3	.7
Repairs and improvements.....	\$4,869	\$4,759	\$100	97.9	2.1
Payment on church debt, excluding interest.....	\$1,335	\$1,335	—	100.0	—
All other current expenses, including interest.....	\$23,944	\$23,844	\$100	99.6	.4
Local relief and charity, Red Cross, etc.....	\$1,632	\$1,582	\$50	96.9	3.1
Home missions.....	\$88	\$88	—	—	—
Foreign missions.....	\$5	\$5	—	—	—
To general headquarters for distribution.....	\$1,114	\$1,102	\$12	98.9	1.1
All other purposes.....	\$1,640	\$1,640	—	100.0	—
Average expenditure per church.....	\$631	\$642	\$172	—	—
Sunday schools:					
Churches reporting, number.....	7	7	—	—	—
Officers and teachers.....	31	31	—	—	—
Scholars.....	176	176	—	100.0	—
Weekday religious schools:					
Churches reporting, number.....	8	8	—	—	—
Officers and teachers.....	43	43	—	—	—
Scholars.....	303	303	—	100.0	—

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Ratio not shown where number of females is less than 100.

<sup>3</sup> Based on membership with age classification reported.

State tables.—Tables 2, 3, 4, and 5 present the statistics for 1936 for the General Assembly of Spiritualists by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the membership classified by sex. Table 3 gives the number and membership of the churches, membership classified as "under 13 years of age" and "13 years of age and over," and data for Sunday schools. Table 4 shows the value of church edifices and the amount of debt on such property. Table 5 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 4 and 5 is limited to those States in which three or more churches reported value and expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND MEMBERSHIP BY SEX, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Fe- male	Sex not re- ported	Males per 100 females <sup>1</sup>
United States.....	96	94	2	2,894	2,848	46	953	1,866	75	51.1
MIDDLE ATLANTIC:										
New York.....	69	68	1	1,536	1,523	13	503	1,033		48.7
New Jersey.....	6	5	1	207	174	33	49	108	50	45.4
Pennsylvania.....	2	2		76	76		36	40		
EAST NORTH CENTRAL:										
Ohio.....	5	5		110	110		42	68		
Illinois.....	1	1		55	55		25	30		
Michigan.....	2	2		74	74		32	42		
Wisconsin.....	2	2		82	82		32	50		
WEST NORTH CENTRAL:										
Iowa.....	1	1		32	32		9	23		
SOUTH ATLANTIC:										
Maryland.....	1	1		161	161		55	106		51.
District of Columbia.....	2	2		40	40		3	12	25	
Virginia.....	2	2		132	132		37	95		
Florida.....	2	2		343	343		114	229		49.8
EAST SOUTH CENTRAL:										
Kentucky.....	1	1		46	46		16	30		

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY AGE, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of mem- bers	MEMBERSHIP BY AGE				SUNDAY SCHOOLS		
			Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 <sup>1</sup>	Churches reporting	Officers and teachers	Schol- ars
United States.....	96	2,894	80	2,291	523	3.4	7	31	178
MIDDLE ATLANTIC:									
New York.....	69	1,536	27	1,234	275	2.1	5	23	126
New Jersey.....	6	207		58	149				
Pennsylvania.....	2	76	10	66					
EAST NORTH CENTRAL:									
Ohio.....	5	110	2	65	43				
Illinois.....	1	55	10	45					
Michigan.....	2	74		18	56				
Wisconsin.....	2	82		82					
WEST NORTH CENTRAL:									
Iowa.....	1	32		32					
SOUTH ATLANTIC:									
Maryland.....	1	161	11	150		6.8	1	4	20
District of Columbia.....	2	40		40					
Virginia.....	2	132		132					
Florida.....	2	343	20	323		5.8	1	4	30
EAST SOUTH CENTRAL:									
Kentucky.....	1	46		46					

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.

TABLE 4.—VALUE OF CHURCHES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total num- ber of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	96	10	10	\$81,380	6	\$32,900
New York.....	69	4	4	14,860	2	7,000
Other States.....	27	6	16	70,500	4	25,900

<sup>1</sup> Includes 1 church in each of the following States—New Jersey, Pennsylvania, Iowa, Maryland, and Florida, and the District of Columbia.

TABLE 5.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improve- ments	Payment on church debt, excluding in- terest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquar- ters	All other purposes
United States....	96	87	\$54,891	\$17,005	\$3,269	\$4,859	\$1,335	\$23,944	\$1,632	\$88	\$5	\$1,114	\$1,640
New York.....	60	62	35,148	13,210	1,830	1,633	75	15,251	911	78	5	880	1,269
New Jersey.....	6	6	1,935	320	22	100	—	1,220	120	—	—	44	100
Ohio.....	5	4	1,400	310	205	—	—	753	26	—	—	5	110
Other States.....	10	15	16,399	3,165	1,212	3,126	1,200	6,711	575	10	—	179	161

<sup>1</sup> Includes 2 churches in each of the following States—Pennsylvania, Michigan, Wisconsin, Virginia, and Florida; and 1 in each of the following—Illinois, Iowa, Maryland, and Kentucky, and the District of Columbia.

HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

The General Assembly of Spiritualists was chartered by the National Spiritualists as an auxiliary of that ecclesiastical body in 1886 under the name of the New York State Spiritualists Association. At its convention at Albany, N. Y., in 1913 it determined to incorporate under the religious corporation laws of the State. A bill was prepared and presented to the legislature in 1914 and was passed by an almost unanimous vote and signed by Governor Flower. Later on, in 1929, the General Assembly again went to the assembly with a bill to exempt the ministers of Spiritualist churches from the operation of the "fortune telling" law, so-called. The legislature passed the law by an almost unanimous vote but it was vetoed by Governor Smith. The next year a similar bill was passed by the legislature and was signed by Gov. Franklin D. Roosevelt. The law incorporating the General Assembly in 1914 was the first time that Spiritualism was recognized as a religion by any State in the Union. In 1931 the General Assembly amended its incorporation giving it jurisdiction in the several States of the United States and the Dominion of Canada. The International General Assembly of Spiritualists was then organized as an auxiliary of the General Assembly of Spiritualists to take care of some 70 churches outside of the State of New York. The General Assembly of Spiritualists has no creed or doctrine. It adopted a set of principles to which it adheres, at Rochester, N. Y., in 1917. These principles are the same as those set forth in the Declaration of Principles by the National Spiritualist Association.

<sup>1</sup> This statement was furnished by F. W. Constantine, secretary, General Assembly of Spiritualists, Buffalo, N. Y.



U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES  
1936

BULLETIN No. 99

UNITED BRETHREN BODIES

STATISTICS, DENOMINATIONAL HISTORY

DOCTRINE, AND ORGANIZATION

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CONSOLIDATED REPORT

---

Separate Statistics are given for each of the United  
Brethren Bodies as follows:

Church of the United Brethren in Christ

Church of the United Brethren in Christ (Old  
Constitution)

United Christian Church

Prepared under the supervision of

Dr. T. F. MURPHY

Chief Statistician for Religious Statistics

UNITED STATES  
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# CONTENTS

	Page
GENERAL INTRODUCTION.....	III
UNITED BRETHREN BODIES	
GENERAL STATEMENT.....	1
SUMMARY OF STATISTICS, 1936, 1926, 1916, AND 1906.....	1
CHURCH OF THE UNITED BRETHREN IN CHRIST	
STATISTICS.....	2
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	2
Table 2.—Comparative summary, 1906 to 1936.....	3
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	4
Table 4.—Number and membership of churches, 1906 to 1936, and membership by age in 1936, by States.....	5
Table 5.—Value of churches and parsonages and amount of church debt by States, 1936.....	6
Table 6.—Church expenditures by States, 1936.....	7
Table 7.—Number and membership of churches, value and debt on church edifices, expenditures, and Sunday schools, by conferences, 1936.....	8
HISTORY, DOCTRINE, AND ORGANIZATION.....	9
CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)	
STATISTICS (tables 1 to 7).....	12
HISTORY, DOCTRINE, AND ORGANIZATION.....	17
UNITED CHRISTIAN CHURCH	
STATISTICS (tables 1 and 2).....	19
HISTORY, DOCTRINE, AND ORGANIZATION.....	20

## GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

**Number of churches.**—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

**Membership.**—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

**Urban and rural churches.**—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.



**Church edifices.**—A church edifice is a building used mainly or wholly for religious services.

**Value of church property.**—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

**Debt.**—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

**Expenditures.**—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$-----
For all other salaries.....	-----
For repairs and improvements.....	-----
For payments on church debt, excluding interest.....	-----
For all local relief and charity, Red Cross, etc.....	-----
For all other current expenses, including interest.....	-----
For home missions.....	-----
For foreign missions.....	-----
Amount sent to general headquarters for distribution by them.....	-----
For all other purposes.....	-----
<b>Total expenditures during year.....</b>	<b>-----</b>

**Averages.**—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

**Sunday schools.**—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

# UNITED BRETHREN BODIES

## GENERAL STATEMENT

The denominations grouped under the name United Brethren, in 1936, 1926, 1916, and 1906, are listed in the table which follows, with the principal statistics as reported for the four census periods. These three bodies had a common origin in the formation about 1800 of the denomination called the United Brethren in Christ; the small group known as the United Christian Church and reported in 1926 for the first time, separated in 1864; and the Church of the United Brethren in Christ (Old Constitution) separated in 1889. The general history for these three bodies, as well as the general statement of doctrine and organization, is presented in connection with the Church of the United Brethren in Christ, the largest body.

### SUMMARY OF STATISTICS FOR UNITED BRETHREN BODIES, 1936, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches re- porting	Amount	Churches re- porting	Amount	Churches re- porting	Scholars
<b>1936</b>								
Total for the group-----	2,782	382,887	2,629	\$28,253,833	2,730	\$4,574,149	2,603	337,154
Church of the United Brethren in Christ-----	2,500	376,905	2,384	27,435,068	2,472	4,343,537	2,363	317,297
Church of the United Brethren in Christ (Old Constitution)...	248	15,401	236	774,500	246	225,355	232	18,857
United Christian Church-----	14	591	9	44,075	12	5,257	8	1,000
<b>1926</b>								
Total for the group-----	3,375	395,885	3,224	29,578,879	3,288	7,321,073	3,088	400,748
Church of the United Brethren in Christ-----	2,988	377,436	2,877	28,520,619	2,918	6,970,440	2,730	376,982
Church of the United Brethren in Christ (Old Constitution)...	372	17,872	338	1,022,060	359	341,087	344	23,214
United Christian Church-----	15	577	9	35,400	11	2,946	5	553
<b>1916</b>								
Total for the group-----	3,889	367,984	3,598	14,484,975	3,775	3,501,103	3,618	428,951
Church of the United Brethren in Christ-----	3,481	348,828	3,220	13,787,579	3,373	3,315,238	3,251	402,838
Church of the United Brethren in Christ (Old Constitution)...	408	19,100	378	707,396	402	185,865	367	24,111
<b>1906</b>								
Total for the group-----	4,268	296,050	3,839	9,073,791	-----	-----	3,777	501,320
Church of the United Brethren in Christ-----	3,699	274,649	3,356	8,401,539	-----	-----	3,325	278,764
Church of the United Brethren in Christ (Old Constitution)...	569	21,401	483	672,252	-----	-----	452	22,556

# CHURCH OF THE UNITED BRETHREN IN CHRIST

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the United Brethren in Christ for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is composed of those persons received into the local churches on confession of faith or by letter from other evangelical churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL	
				Urban	Rural
Churches (local organizations), number.....	2,500	517	1,983	20.7	79.3
Members, number.....	376,005	178,509	198,396	47.4	52.6
Average membership per church.....	151	345	100		
Membership by sex:					
Male.....	152,615	72,051	80,564	47.2	52.8
Female.....	213,736	102,250	111,486	47.8	52.2
Sex not reported.....	10,554	4,208	6,346	39.9	60.1
Males per 100 females.....	71.4	70.5	72.3		
Membership by age:					
Under 13 years.....	27,060	14,505	12,555	53.6	46.4
13 years and over.....	330,319	158,506	171,813	48.0	52.0
Age not reported.....	19,626	5,498	14,028	28.2	71.8
Percent under 13 years <sup>1</sup> .....	7.6	8.4	6.8		
Church edifices, number.....	2,432	510	1,922	21.0	79.0
Value—number reporting.....	2,384	507	1,877	21.3	78.7
Amount reported.....	\$27,435,058	\$17,328,095	\$10,106,963	63.2	36.8
Constructed prior to 1936.....	\$26,926,615	\$17,038,895	\$9,887,720	63.3	36.7
Constructed, wholly or in part, in 1936.....	\$508,443	\$289,200	\$219,243	56.9	43.1
Average value per church.....	\$11,608	\$34,178	\$5,385		
Debt—number reporting.....	449	275	174	61.2	38.8
Amount reported.....	\$4,164,637	\$3,481,343	\$683,294	83.6	16.4
Number reporting "no debt".....	1,224	140	1,084	11.4	88.6
Parsonages, number.....	1,648	404	1,244	24.5	75.5
Value—number reporting.....	1,459	393	1,066	26.9	73.1
Amount reported.....	\$4,235,772	\$1,984,974	\$2,250,798	46.9	53.1
Expenditures:					
Churches reporting, number.....	2,472	518	1,956	20.9	79.1
Amount reported.....	\$4,343,537	\$2,487,039	\$1,856,498	57.3	42.7
Pastors' salaries.....	\$1,539,717	\$789,727	\$750,990	48.0	52.0
All other salaries.....	\$294,133	\$167,405	\$126,728	71.5	28.5
Repairs and improvements.....	\$381,799	\$196,964	\$184,835	51.6	48.4
Payment on church debt, excluding interest.....	\$396,777	\$281,330	\$115,441	70.9	29.1
All other current expenses, including interest.....	\$924,867	\$584,520	\$340,347	63.2	36.8
Local relief and charity, Red Cross, etc.....	\$78,312	\$40,368	\$37,944	52.2	47.8
Home missions.....	\$82,196	\$18,170	\$14,026	56.4	43.6
Foreign missions.....	\$65,509	\$43,130	\$22,379	65.8	34.2
To general headquarters for distribution.....	\$452,742	\$270,319	\$182,423	60.7	40.3
All other purposes.....	\$237,485	\$144,600	\$92,885	60.9	39.1
Average expenditure per church.....	\$1,757	\$4,820	\$949		
Sunday schools:					
Churches reporting, number.....	2,363	507	1,856	21.5	78.5
Officers and teachers.....	39,884	14,637	24,747	37.2	62.8
Scholars.....	317,297	153,659	163,638	48.4	51.6

<sup>1</sup> Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL	
				Urban	Rural
<b>Summer vacation Bible schools:</b>					
Churches reporting, number.....	320	127	193	39.7	60.3
Officers and teachers.....	2,665	1,252	1,413	47.0	53.0
Scholars.....	19,655	10,162	9,503	51.7	48.3
<b>Weekday religious schools:</b>					
Churches reporting, number.....	52	22	30	( <sup>2</sup> )	( <sup>2</sup> )
Officers and teachers.....	214	128	86	59.8	40.2
Scholars.....	2,540	1,679	861	66.1	33.9
<b>Parochial schools:</b>					
Churches reporting, number.....	7	4	3	( <sup>2</sup> )	( <sup>2</sup> )
Officers and teachers.....	134	90	44	67.2	32.8
Scholars.....	761	316	445	41.5	58.5

<sup>2</sup> Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Church of the United Brethren in Christ for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
<b>Churches (local organizations), number.....</b>	2,590	2,088	3,481	3,099
Increase <sup>1</sup> over preceding census:				
Number.....	-488	-403	-218	-----
Percent.....	-16.3	-14.2	-5.9	-----
<b>Members, number.....</b>	376,905	377,436	348,828	274,049
Increase <sup>1</sup> over preceding census:				
Number.....	-631	28,008	74,179	-----
Percent.....	-0.1	8.2	27.0	-----
Average membership per church.....	161	126	100	74
<b>Church edifices, number.....</b>	2,432	2,602	3,244	3,410
Value—number reporting.....	2,384	2,877	3,220	3,356
Amount reported.....	\$27,435,058	\$28,520,619	\$13,787,579	\$8,401,559
Average value per church.....	\$11,608	\$9,013	\$4,282	\$2,503
Debt—number reporting.....	449	469	456	417
Amount reported.....	\$4,164,637	\$4,128,238	\$1,489,920	\$480,035
<b>Parsonages, number.....</b>	1,648	-----	-----	-----
Value—number reporting.....	1,459	1,319	1,130	1,004
Amount reported.....	\$4,235,772	\$4,764,191	\$2,296,847	\$1,423,282
<b>Expenditures:</b>				
Churches reporting, number.....	2,472	2,018	3,373	-----
Amount reported.....	\$4,243,537	\$6,076,440	\$3,316,238	-----
Pastors' salaries.....	\$1,639,717	-----	-----	-----
All other salaries.....	\$234,133	-----	-----	-----
Repairs and improvements.....	\$381,799	-----	-----	-----
Payment on church debt, excluding interest.....	\$306,777	\$5,720,499	\$2,264,059	-----
All other current expenses, including interest.....	\$924,867	-----	-----	-----
Local relief and charity, Red Cross, etc.....	\$78,312	-----	-----	-----
Home missions.....	\$32,106	-----	-----	-----
Foreign missions.....	\$65,509	\$1,228,676	\$822,771	-----
To general headquarters for distribution.....	\$452,742	-----	-----	-----
All other purposes.....	\$237,485	-----	-----	-----
Not classified.....	-----	\$27,265	\$228,408	-----
Average expenditure per church.....	\$1,757	\$2,391	\$683	-----
<b>Sunday schools:</b>				
Churches reporting, number.....	2,363	2,730	3,251	3,325
Officers and teachers.....	39,384	38,278	41,223	37,993
Scholars.....	317,297	376,982	402,838	278,764

<sup>1</sup> A minus sign (—) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of the United Brethren in Christ by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday

schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Church of the United Brethren in Christ, the more important statistical data for 1936 shown by States in the preceding tables, including number of churches, membership, value and debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>1</sup>	Churches reporting	Officers and teachers	Scholars
United States...	2,500	517	1,983	376,905	178,509	198,396	152,615	213,736	10,554	71.4	2,363	39,384	317,297
MIDDLE ATLANTIC:													
New York.....	38	8	30	3,592	1,292	2,300	1,499	2,093	-----	71.6	33	454	2,866
Pennsylvania...	495	115	380	89,909	49,980	39,929	36,881	50,428	2,600	73.1	470	10,309	94,587
EAST NORTH CENTRAL:													
Ohio.....	493	123	370	86,405	46,994	39,411	34,801	50,402	1,202	69.0	470	8,440	73,379
Indiana.....	338	68	320	61,504	24,139	37,365	24,822	34,231	2,451	72.5	363	5,597	48,298
Illinois.....	169	30	139	22,800	8,480	14,320	9,286	12,855	669	72.2	104	2,594	17,365
Michigan.....	34	8	26	4,243	2,315	1,928	1,636	2,607	-----	62.8	84	508	3,853
Wisconsin.....	33	4	29	3,876	1,821	2,055	1,491	2,330	55	64.0	32	301	2,827
WEST NORTH CENTRAL:													
Minnesota.....	17	3	14	1,762	737	1,025	611	1,050	101	58.2	16	219	1,384
Iowa.....	80	14	66	9,129	3,056	5,473	3,461	5,325	343	65.0	73	1,058	6,072
Missouri.....	23	3	20	2,663	889	1,774	995	1,232	430	80.8	18	258	1,463
North Dakota.....	3	1	2	200	-----	209	125	84	-----	-----	3	47	147
South Dakota.....	3	2	1	204	80	124	78	126	-----	61.0	3	26	149
Nebraska.....	64	10	54	7,846	2,487	5,359	2,909	4,214	723	69.0	62	902	5,702
Kansas.....	120	25	95	16,955	7,210	9,745	6,833	9,762	370	70.1	115	1,822	12,793
SOUTH ATLANTIC:													
Maryland.....	54	12	42	10,226	5,403	4,763	4,372	5,854	-----	74.7	52	1,073	9,230
District of Columbia.....	1	1	-----	1,350	1,350	-----	600	750	-----	80.0	1	46	501
Virginia.....	63	7	56	9,053	2,917	6,136	3,778	5,275	-----	71.6	50	774	5,832
West Virginia.....	283	28	255	27,474	9,315	18,159	11,269	14,717	1,488	76.6	266	2,902	21,764
Florida.....	5	1	4	614	281	383	266	348	-----	76.4	4	54	376
EAST SOUTH CENTRAL:													
Kentucky.....	11	2	9	992	381	611	407	514	71	79.2	8	87	625
Tennessee.....	25	7	18	3,072	1,341	1,731	1,343	1,729	-----	77.7	28	240	2,060
WEST SOUTH CENTRAL:													
Louisiana.....	2	1	1	347	197	150	147	200	-----	73.5	2	40	284
Oklahoma.....	24	11	13	3,310	1,994	1,316	1,305	2,005	-----	65.1	20	313	1,932
MOUNTAIN:													
Montana.....	4	1	3	392	137	255	162	230	-----	70.4	4	73	279
Idaho.....	3	-----	3	79	-----	79	84	45	-----	-----	3	20	122
Wyoming.....	1	1	-----	361	-----	361	100	261	-----	38.3	1	23	265
Colorado.....	14	3	11	2,168	860	1,308	826	1,342	-----	61.5	14	221	1,377
New Mexico.....	7	1	6	581	95	486	261	320	-----	51.6	7	60	578
PACIFIC:													
Washington.....	12	8	4	1,132	836	296	434	643	55	67.5	12	190	974
Oregon.....	12	7	5	1,289	921	368	544	745	-----	73.0	12	204	1,310
California.....	19	13	6	3,368	2,530	838	1,339	2,029	-----	66.0	19	438	3,293

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 <sup>1</sup>
United States.....	2,500	2,988	3,481	3,699	376,005	377,436	348,828	274,649	27,000	330,319	19,528	7.6
MIDDLE ATLANTIC:												
New York.....	38	42	42	34	3,592	2,879	2,684	1,484	174	3,322	96	5.0
Pennsylvania.....	495	533	560	585	89,009	81,729	73,980	53,397	4,657	81,100	4,152	5.4
EAST NORTH CEN- TRAL:												
Ohio.....	493	564	632	690	86,405	80,945	75,852	65,191	5,112	78,444	2,849	6.1
Indiana.....	388	459	528	556	61,504	65,807	59,955	48,059	5,043	52,825	3,036	5.7
Illinois.....	169	214	237	284	22,800	24,402	23,003	18,705	2,079	18,903	1,818	9.9
Michigan.....	34	42	71	60	4,243	3,426	3,861	3,446	257	3,986	-----	6.1
Wisconsin.....	33	31	46	45	3,876	3,249	2,997	2,036	232	3,589	55	6.1
WEST NORTH CEN- TRAL:												
Minnesota.....	17	18	23	28	1,762	1,618	1,530	1,282	370	1,345	47	21.6
Iowa.....	80	107	156	186	9,129	9,914	12,672	11,082	805	7,388	936	9.8
Missouri.....	23	46	60	83	2,663	3,322	4,286	3,321	112	1,981	570	5.4
North Dakota.....	3	4	4	-----	209	141	101	-----	21	188	-----	10.0
South Dakota.....	3	3	7	6	204	172	184	175	34	170	-----	16.7
Nebraska.....	64	76	85	125	7,846	7,604	7,234	6,045	599	6,449	798	8.5
Kansas.....	120	162	253	203	16,955	17,818	19,924	15,159	1,501	14,524	930	9.4
SOUTH ATLANTIC:												
Maryland.....	54	58	50	63	10,226	9,795	8,237	6,445	644	9,551	31	6.3
Virginia.....	63	75	87	91	9,053	9,731	8,270	6,780	1,062	7,991	-----	11.7
West Virginia.....	283	365	362	320	27,474	30,537	29,429	19,993	2,109	22,551	2,814	8.6
Georgia.....	-----	-----	3	6	-----	-----	168	521	-----	-----	-----	-----
Florida.....	5	6	8	1	614	584	317	41	30	684	-----	4.9
EAST SOUTH CENTRAL:												
Kentucky.....	11	16	27	16	992	1,296	1,256	993	101	820	71	11.0
Tennessee.....	25	26	29	59	3,072	2,668	916	2,875	329	2,430	313	11.9
WEST SOUTH CEN- TRAL:												
Arkansas.....	-----	5	-----	-----	-----	106	-----	-----	-----	-----	-----	-----
Louisiana.....	2	2	4	11	347	276	329	361	72	275	-----	20.7
Oklahoma.....	24	43	76	67	3,310	3,610	3,073	2,819	520	2,490	300	17.3
MOUNTAIN:												
Montana.....	4	11	9	-----	392	652	246	-----	28	364	-----	7.1
Idaho.....	3	4	3	4	79	86	128	113	2	77	-----	-----
Colorado.....	14	18	17	12	2,168	2,446	1,240	720	296	1,872	-----	13.7
New Mexico.....	7	6	11	-----	581	301	255	-----	112	414	55	21.3
PACIFIC:												
Washington.....	12	16	23	11	1,132	940	1,059	582	70	1,007	55	6.5
Oregon.....	12	22	33	31	1,289	1,467	1,945	1,533	128	1,161	-----	9.0
California.....	10	23	24	18	3,368	2,990	2,349	1,195	361	3,007	-----	10.7
Other States.....	*2	1	2	2	1,711	865	440	290	200	1,511	-----	11.7

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.<sup>2</sup> Includes: District of Columbia, 1, and Wyoming, 1.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches re- porting	Amount	Churches re- porting	Amount	Churches re- porting	Amount
United States.....	2,500	2,432	2,384	\$27,436,058	449	\$4,164,637	1,459	\$4,236,772
MIDDLE ATLANTIC:								
New York.....	38	38	38	315,900	8	65,720	25	89,250
Pennsylvania.....	495	491	483	9,197,950	130	1,661,872	283	1,216,237
EAST NORTH CENTRAL:								
Ohio.....	493	485	460	6,572,827	72	971,620	261	868,015
Indiana.....	388	381	375	3,566,945	63	566,434	225	444,447
Illinois.....	169	167	167	1,463,126	28	172,979	107	256,500
Michigan.....	34	33	32	327,990	7	85,960	26	57,440
Wisconsin.....	33	32	32	211,710	9	23,683	18	42,560
WEST NORTH CENTRAL:								
Minnesota.....	17	16	16	105,200	4	20,300	10	28,500
Iowa.....	80	78	77	477,500	13	24,297	53	129,000
Missouri.....	23	22	22	122,900	3	10,400	11	20,900
North Dakota.....	3	3	3	10,000	2	1,050	1	(1)
South Dakota.....	3	3	3	10,500	1	175	2	(1)
Nebraska.....	64	62	62	411,000	7	51,298	48	102,350
Kansas.....	120	114	114	872,900	14	67,594	91	195,984
SOUTH ATLANTIC:								
Maryland.....	54	52	52	712,000	13	165,125	23	111,150
Virginia.....	63	61	61	548,800	7	25,775	29	95,500
West Virginia.....	283	269	256	1,140,950	23	80,205	160	348,449
Florida.....	5	5	5	70,200	4	13,142	4	9,300
EAST SOUTH CENTRAL:								
Kentucky.....	11	7	6	20,100	1	75	3	7,400
Tennessee.....	25	23	23	128,450	4	13,400	9	16,000
WEST SOUTH CENTRAL:								
Oklahoma.....	24	20	20	234,200	10	49,012	16	33,525
MOUNTAIN:								
Montana.....	4	4	4	59,200	3	18,150	3	10,800
Colorado.....	14	12	12	141,800	3	22,100	8	22,500
New Mexico.....	7	6	5	68,000	1	9,273	4	10,000
PACIFIC:								
Washington.....	12	12	12	93,000	5	11,308	8	13,900
Oregon.....	12	10	10	99,500	4	20,300	8	17,800
California.....	19	19	19	340,000	8	66,540	18	63,975
Other States.....	7	7	2 6	112,500	2	6,860	5	24,300

<sup>1</sup> Amount included in figures shown for "Other States," to avoid disclosing the statistics of any individual church.<sup>2</sup> Includes: District of Columbia, 1; Louisiana, 2; Idaho, 2; and Wyoming, 1.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improve- ments
United States.....	2,500	2,472	\$4,343,537	\$1,539,717	\$234,133	\$381,799
MIDDLE ATLANTIC:						
New York.....	38	38	87,899	29,525	1,223	3,829
Pennsylvania.....	495	494	1,366,555	390,560	89,564	122,530
EAST NORTH CENTRAL:						
Ohio.....	493	480	1,024,120	306,770	67,085	74,417
Indiana.....	388	380	551,800	207,743	23,455	50,595
Illinois.....	169	166	241,587	89,978	7,575	18,607
Michigan.....	34	34	61,814	24,043	2,303	0,027
Wisconsin.....	33	33	41,010	17,237	1,421	3,530
WEST NORTH CENTRAL:						
Minnesota.....	17	16	23,390	12,691	744	1,197
Iowa.....	80	79	95,564	44,295	2,753	11,055
Missouri.....	23	22	18,406	7,236	107	2,167
North Dakota.....	3	3	1,603	891	48	85
South Dakota.....	3	3	2,030	950	50	18
Nebraska.....	64	63	96,173	31,817	1,292	5,544
Kansas.....	120	118	149,964	69,283	5,128	8,433
SOUTH ATLANTIC:						
Maryland.....	54	54	123,667	42,522	9,312	15,422
Virginia.....	63	63	66,639	24,302	2,889	4,931
West Virginia.....	283	282	204,706	79,698	7,664	23,880
Florida.....	5	5	10,617	4,444	410	610
EAST SOUTH CENTRAL:						
Kentucky.....	11	10	7,173	3,366	167	1,020
Tennessee.....	25	25	23,012	11,809	428	3,393
WEST SOUTH CENTRAL:						
Oklahoma.....	24	20	20,920	13,929	682	1,603
MOUNTAIN:						
Montana.....	4	4	3,633	1,682	157	271
Idaho.....	3	3	2,140	820	---	1,050
Colorado.....	14	14	20,274	9,203	555	1,911
New Mexico.....	7	7	7,524	3,387	1,249	1,100
PACIFIC:						
Washington.....	12	12	16,936	9,764	198	788
Oregon.....	12	12	24,440	9,135	324	7,096
California.....	19	19	65,122	24,497	4,020	2,429
Other States.....	4	4	23,790	8,150	3,270	701

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, ex- cluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To gen- eral head- quarters	All other purposes
United States.....	\$366,777	\$924,897	\$78,312	\$32,190	\$65,509	\$452,742	\$237,485
MIDDLE ATLANTIC:							
New York.....	4,424	16,576	1,198	409	1,484	6,831	2,400
Pennsylvania.....	146,794	329,287	21,465	8,670	28,449	146,207	83,039
EAST NORTH CENTRAL:							
Ohio.....	81,438	220,452	21,834	8,062	10,103	109,186	53,773
Indiana.....	42,964	108,302	10,174	5,067	4,538	53,434	39,498
Illinois.....	46,072	37,090	3,851	1,920	3,791	22,951	10,752
Michigan.....	4,784	15,076	1,845	488	770	4,520	3,352
Wisconsin.....	3,548	5,886	484	123	167	5,830	2,784
WEST NORTH CENTRAL:							
Minnesota.....	380	3,955	551	350	538	3,010	568
Iowa.....	10,086	12,538	1,639	718	877	7,127	3,860
Missouri.....	1,460	3,662	315	3	3	2,389	1,074
North Dakota.....	50	230	20	---	---	279	---
South Dakota.....	---	951	---	6	14	9	32
Nebraska.....	2,602	11,595	1,548	303	414	5,742	5,816
Kansas.....	6,133	32,404	2,743	564	851	18,669	5,776

<sup>1</sup> Includes: District of Columbia, 1; Louisiana, 2; and Wyoming, 1.



TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936—Continued

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, ex- cluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To gen- eral head- quarters	All other purposes
<b>SOUTH ATLANTIC:</b>							
Maryland.....	\$7,130	\$27,401	\$2,045	\$995	\$2,321	\$17,979	\$3,540
Virginia.....	6,681	12,956	1,721	625	896	10,369	1,319
West Virginia.....	17,084	44,303	2,834	2,212	1,957	16,701	8,283
Florida.....	702	2,510	228	180	681	607	245
<b>EAST SOUTH CENTRAL:</b>							
Kentucky.....	50	889	82	37	126	337	160
Tennessee.....	772	4,273	287	97	142	1,570	241
<b>WEST SOUTH CENTRAL:</b>							
Oklahoma.....	2,221	5,351	226	303	116	1,438	901
<b>MOUNTAIN:</b>							
Montana.....	153	738	100	19	2	353	158
Idaho.....		150	10	10		90	10
Colorado.....	1,610	4,372	250	61	74	1,618	611
New Mexico.....		673	25	85	85	838	82
<b>PACIFIC:</b>							
Washington.....	385	3,347	215	96	99	1,052	992
Oregon.....	1,579	3,175	511	50		2,086	484
California.....	6,650	15,733	1,042	652	981	7,818	1,300
Other States.....	2,075	2,032	1,060	55	30	3,696	1,830

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE AND DEBT ON CHURCH EDIFICES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1936

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches re- porting	Amount	Churches re- porting	Amount	Churches re- porting	Amount	Churches re- porting	Scholars
<b>Total.....</b>	<b>2,500</b>	<b>376,905</b>	<b>2,384</b>	<b>\$27,435,058</b>	<b>449</b>	<b>\$4,164,637</b>	<b>2,472</b>	<b>\$4,343,637</b>	<b>2,363</b>	<b>317,297</b>
Allegheny.....	197	30,956	191	2,066,975	48	703,725	197	369,027	188	20,086
California.....	19	3,368	19	340,000	8	66,540	19	65,122	18	3,293
Colorado-New Mexico.....	23	3,221	19	226,300	5	33,023	23	32,210	23	2,345
East Ohio.....	97	18,960	93	1,700,600	22	371,675	97	231,035	96	17,293
East Pennsylvania.....	149	33,450	147	8,809,900	49	661,822	149	594,407	130	30,239
Erie.....	97	8,267	94	717,400	18	121,860	96	162,585	89	7,394
Florida.....	5	614	5	70,200	4	13,142	5	10,617	4	376
Illinois.....	169	22,800	167	1,463,126	28	172,979	166	241,587	164	17,355
Indiana.....	133	14,517	123	511,700	14	44,025	128	88,884	117	8,708
Iowa.....	80	9,120	77	477,500	13	24,297	79	95,564	73	6,672
Kansas.....	121	16,986	115	873,700	14	67,594	119	150,264	116	12,813
Miami.....	106	25,838	103	1,856,000	16	215,250	106	328,571	105	20,518
Michigan.....	34	4,243	32	327,000	7	85,960	34	61,814	34	3,883
Minnesota.....	17	1,762	16	105,200	4	20,300	16	23,390	16	1,384
Missouri.....	25	3,010	24	132,000	3	10,400	24	23,020	20	1,747
Montana.....	7	601	7	69,200	5	19,200	7	5,236	7	426
Nebraska.....	66	8,019	64	420,700	8	51,473	65	67,923	64	5,831
Oklahoma.....	24	3,310	20	234,200	10	49,012	20	26,920	20	1,952
Oregon.....	27	2,500	24	196,000	9	31,608	27	43,616	27	2,406
Pennsylvania.....	135	31,277	134	2,775,575	36	350,335	135	443,864	130	30,392
St. Joseph.....	130	22,539	126	1,502,045	21	259,014	130	231,428	127	16,504
Sandusky.....	147	21,617	143	1,569,600	16	200,738	144	243,387	143	19,442
Southeast Ohio.....	145	20,330	132	1,464,227	18	184,057	144	225,872	137	16,240
Tennessee.....	27	3,173	25	130,350	4	15,400	27	22,242	25	2,160
Virginia.....	131	16,949	122	849,950	10	45,325	131	118,405	114	11,577
West Virginia.....	225	20,705	203	880,800	21	60,530	224	161,968	212	17,292
White River.....	131	24,832	127	1,549,500	29	263,470	127	232,669	122	18,133
Wisconsin.....	33	3,876	32	211,710	9	23,683	33	41,010	32	2,827

HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

## DENOMINATIONAL HISTORY

Among the serious conditions facing the churches of America in the early part of the eighteenth century were the lack of church buildings, church organization, and especially the dearth of able spiritual ministers.

In general, moral conditions were deplorable. In 1746 Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July 1752 and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the Colonies.

Early in his pastorate at Lancaster, Otterbein passed through a deep personal religious experience which led him to insist upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About this time Otterbein came into personal relations with Martin Boehm, a preacher of the Mennonite communion, who had passed through a similar religious experience. They conducted evangelistic work among the scattered German settlements of Pennsylvania, Maryland, and Virginia. This was regarded as being irregular by their fellow ministers and resulted in Otterbein's accepting a call in 1774 to an independent congregation in Baltimore. For the next 15 years Otterbein and Boehm conducted their evangelistic labors among the German-speaking communities, holding 2 days' "great meetings." Other ministers of like spirit associated themselves with these men. Under their preaching converts multiplied rapidly, but church organizations were not yet formed, many of the converts uniting with English-speaking churches.

A meeting was held by these evangelistic preachers in 1789. During the next 10 years similar councils convened at irregular times. These ministers did not then intend to form a separate denomination, but in obeying the call of God to win souls and stand for a spiritual church membership they were inevitably drawn closer and closer together until the year 1800, when a conference was held in Frederick County, Md., and a distinct ecclesiastical body was formed under the name "United Brethren in Christ." Thirteen ministers were in attendance at this important conference. Otterbein and Boehm were elected as bishops, and they were continuously reelected to the bishopric until the death of Boehm in 1812 and of Otterbein in 1813. Thus it will be seen that this new organization was in no sense a schism from any other body, but was the natural development on the part of German-speaking congregations desiring a deeper spiritual life and strong emphasis on evangelism.

Bishop Asbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren Church, came into close relationship, but the two bodies they represented remain distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in forming the United Brethren Church represented different forms of church life necessitated concessions on the part of all. The reformed churches practiced infant baptism, and the Mennonites regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism and the age of persons baptized.

During the first decade of the nineteenth century preaching places were established west of the Allegheny Mountains, in Ohio, Indiana, and Illinois.

The first General Conference was held in 1815 near Mount Pleasant, Pa., when a form of discipline was adopted. Up until this time all the churches had used the German language in their services; but the use of English was increasing, and

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1925, has been revised by Dr. D. T. Gregory, executive secretary of the Board of Administration, Church of the United Brethren in Christ, Dayton, Ohio, and approved by him in its present form.

the conference held in 1817 ordered the confession of faith and book of discipline to be printed in both German and English.

The Church of the United Brethren in Christ early took a positive position on questions of moral reform. It placed in its discipline in 1821 a declaration in condemnation of slavery; and in 1841 definite action was taken against the drinking of ardent spirits and the manufacture and sale of alcoholic drinks.

The General Conference of 1889 revised the confession of faith and the constitution of the church. A few of the delegates believed that this revision was unconstitutional. They withdrew and formed a small communion of their own.

The past three decades have been characterized by intensive development of colleges, a theological seminary, homes and orphanages, and missionary agencies.

Much emphasis has been placed on religious education, the promotion of Christian stewardship, and systematic giving through the benevolence budget.

The church is a member of the Federal Council of the Churches of Christ in America and is cooperating with other Protestant bodies in State, national, and international relationships.

### DOCTRINE

In doctrine the church is Arminian. Its confession of faith, consisting of 13 brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism and the manner of celebrating the Lord's Supper are left to the judgment of the individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon a life of prayer and devotion to Christ and His cause.

### ORGANIZATION

Local churches are divided into classes, with class leaders, or they are formed into groups arranged geographically or otherwise, with leaders and stewards. Pastoral charges consist of one or more local churches which hold monthly official meetings and quarterly conferences. Annual conferences are composed of ministers and lay delegates in equal numbers. The General Conference is composed of ministers and lay delegates in equal numbers, elected by the members of the churches in their respective conferences.

The General Conference meets in May once in every 4 years. It has full authority, under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals.

There is but one order of the ministry, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops and executive heads of departments of the church at large are elected by the General Conference for 4 years, and are eligible for reelection. Bishops work to promote the general interests of the church, preside at annual conferences, and in conjunction with conference superintendents they fix the appointment of preachers for the ensuing year. Since 1893 pastors may be assigned annually to the same charge for any number of years.

### WORK

Emphasis is placed upon personal work and individual members are made to feel their responsibility for the success of the church work.

The missionary work of the denomination is promoted through three agencies, namely, conference missions, the Home Mission and Church Erection Society, and the Foreign Missionary Society. These 3 agencies employ 399 persons as missionaries, while the annual contributions for their support aggregate \$433,533.

The church, through the Foreign Missionary Society, is promoting missionary work in West Africa, Puerto Rico, Japan, China, and the Philippine Islands.

The Women's Missionary Association of the church is an agency for raising funds which are expended through the Foreign Missionary Society and the Home Mission and Church Erection Society. Representatives from the Women's Missionary Association are members of these societies in the administration of missions. The church has a large printing establishment and office building in Dayton, Ohio.

The educational institutions of the church in the United States include five colleges—Otterbein at Westerville, Ohio; Lebanon Valley at Annville, Pa.; Indiana Central at Indianapolis, Ind.; York College at York, Nebr.; and Shenandoah at Dayton, Va. The church supports but one seminary for the training of ministers, namely, Bonebrake Theological Seminary, at Dayton, Ohio. The church maintains three homes for orphans and aged people, namely, Quincy Orphanage and Home at Quincy, Pa.; Otterbein Home, near Lebanon, Ohio; and the Baker Home at Puente, Calif. These are large institutions supported by voluntary gifts and farming lands.

Compared with 1926, the denomination shows decreases and increases in certain figures as indicated below. Contributions for all purposes in 1926 were \$6,831,475, and in 1936, \$4,499,478. The valuation of schools, homes, and printing establishment in 1926 was \$7,498,640, and in 1936, \$6,535,895. Endowment and loan funds in 1926 totaled \$2,796,674, and in 1936, \$3,706,031.

# CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the United Brethren in Christ (Old Constitution) for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is composed of persons who are enrolled in the local churches upon public confession of the Christian faith or by transfer from other Protestant denominations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	248	40	208	16.1	83.9
Members, number.....	15,401	4,071	11,330	26.4	73.6
Average membership per church.....	62	102	54		
Membership by sex:					
Male.....	5,955	1,046	4,309	27.6	72.4
Female.....	8,908	2,307	6,511	26.9	73.1
Sex not reported.....	538	28	510	5.2	94.8
Males per 100 females.....	60.9	68.7	66.2		
Membership by age:					
Under 13 years.....	517	213	304	41.2	58.8
13 years and over.....	13,596	3,732	9,864	27.4	72.6
Age not reported.....	1,288	126	1,162	9.8	90.2
Percent under 13 years <sup>2</sup> .....	3.7	5.4	3.0		
Church edifices, number.....	243	39	204	16.0	84.0
Value—number reporting.....	236	39	197	16.5	83.5
Amount reported.....	\$774,500	\$226,700	\$547,800	29.3	70.7
Constructed prior to 1936.....	\$721,000	\$192,800	\$528,200	26.7	73.3
Constructed, wholly or in part, in 1936.....	\$53,500	\$33,900	\$19,600	63.4	36.6
Average value per church.....	\$3,282	\$5,813	\$2,781		
Debt—number reporting.....	15	7	8		
Amount reported.....	\$21,092	\$17,780	\$3,312	82.0	18.0
Number reporting "no debt".....	109	15	94	13.8	86.2
Parsonages, number.....	168	26	142	15.5	84.5
Value—number reporting.....	140	25	115	17.9	82.1
Amount reported.....	\$212,750	\$53,100	\$159,650	25.0	75.0
Expenditures:					
Churches reporting, number.....	246	40	206	16.3	83.7
Amount reported.....	\$225,355	\$69,811	\$155,544	31.0	69.0
Pastors' salaries.....	\$80,422	\$21,111	\$59,311	24.4	75.6
All other salaries.....	\$12,309	\$4,183	\$8,126	34.0	66.0
Repairs and improvements.....	\$22,898	\$7,181	\$15,717	31.4	68.6
Payment on church debt, excluding interest.....	\$13,450	\$12,458	\$992	92.6	7.4
All other current expenses, including interest.....	\$34,016	\$11,468	\$22,548	33.7	66.3
Local relief and charity, Red Cross, etc.....	\$2,232	\$636	\$1,596	24.0	76.0
Home missions.....	\$5,425	\$1,057	\$3,768	30.5	69.5
Foreign missions.....	\$7,352	\$1,448	\$5,904	19.7	80.3
To general headquarters for distribution.....	\$18,975	\$4,710	\$14,265	24.8	75.2
All other purposes.....	\$22,276	\$5,069	\$17,217	22.7	77.3
Average expenditure per church.....	\$916	\$1,745	\$755		
Sunday schools:					
Churches reporting, number.....	232	45	187	19.4	80.6
Officers and teachers.....	3,365	695	2,670	20.7	79.3
Scholars.....	18,857	5,238	13,619	27.8	72.2

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
<b>Summer vacation Bible schools:</b>					
Churches reporting, number	12	4	8		
Officers and teachers	77	34	43		
Scholars	701	380	321	54.2	45.8
<b>Weekday religious schools:</b>					
Churches reporting, number	4	2	2		
Officers and teachers	16	13	3		
Scholars	153	101	52	66.0	34.0
<b>Parochial schools:</b>					
Churches reporting, number	1		1		
Officers and teachers	21		21		
Scholars	65		65		

<sup>1</sup> Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Church of the United Brethren in Christ (Old Constitution) for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
<b>Churches (local organizations), number</b>	248	372	408	569
Increase <sup>1</sup> over preceding census:				
Number	-124	-36	-161	
Percent	-33.3	-8.8	-28.3	
<b>Members, number</b>	15,401	17,872	19,106	21,401
Increase <sup>1</sup> over preceding census:				
Number	-2,471	-1,234	-2,295	
Percent	-13.8	-6.5	-10.7	
Average membership per church	62	48	47	38
<b>Church edifices, number</b>	243	339	380	490
Value—number reporting	280	338	378	483
Amount reported	\$774,500	\$1,022,660	\$707,396	\$672,252
Average value per church	\$3,222	\$3,026	\$1,871	\$1,392
Debt—number reporting	15	27	36	43
Amount reported	\$21,602	\$26,335	\$11,253	\$9,924
<b>Parsonages, number</b>	168			
Value—number reporting	140	132	100	102
Amount reported	\$212,750	\$284,300	\$138,000	\$84,650
<b>Expenditures:</b>				
Churches reporting, number	246	350	402	
Amount reported	\$226,355	\$341,687	\$185,865	
Pastors' salaries	\$86,422			
All other salaries	\$12,300			
Repairs and improvements	\$22,898	\$250,428	\$134,282	
Payment on church debt, excluding interest	\$13,450			
All other current expenses, including interest	\$34,016			
Local relief and charity, Red Cross, etc.	\$2,232			
Home missions	\$5,425			
Foreign missions	\$7,352	\$73,211	\$51,583	
To general headquarters for distribution	\$18,975			
All other purposes	\$22,276			
Not classified		\$9,048		
Average expenditure per church	\$916	\$952	\$462	
<b>Sunday schools:</b>				
Churches reporting, number	232	344	367	452
Officers and teachers	3,365	3,726	3,740	4,176
Scholars	18,357	23,214	24,113	22,550

<sup>1</sup> A minus sign (—) denotes decrease.

**State tables.**—Tables 3, 4, 5, and 6 present the statistics for the Church of the United Brethren in Christ (Old Constitution) by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

**Ecclesiastical divisions.**—Table 7 presents, for each conference of the Church of the United Brethren in Christ (Old Constitution), the more important statistical data for 1936 shown by States in the preceding tables, including number of churches, membership, value and debt on church edifices, expenditures, and Sunday schools.

**TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936**

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>1</sup>	Churches reporting	Officers and teachers	Scholars
United States.....	248	40	208	15,401	4,071	11,330	5,955	8,908	538	66.9	232	3,365	18,867
MIDDLE ATLANTIC; Pennsylvania.....	25	4	21	3,008	1,114	1,954	1,263	1,805	—	70.0	23	477	4,044
EAST NORTH CEN- TRAL:													
Ohio.....	50	7	49	3,997	1,270	2,721	1,518	2,340	139	64.0	55	804	4,471
Indiana.....	31	5	26	1,862	252	1,610	658	930	274	70.8	27	430	1,968
Illinois.....	15	1	14	832	47	785	209	408	125	73.3	13	169	820
Michigan.....	59	8	51	2,979	905	2,284	1,188	1,791	—	66.3	53	825	4,142
Wisconsin.....	3	—	3	108	—	108	49	59	—	—	3	34	137
WEST NORTH CEN- TRAL:													
Iowa.....	5	—	5	215	—	215	82	133	—	61.7	5	50	165
Missouri.....	6	2	4	176	20	150	71	105	—	67.6	0	45	149
South Dakota.....	1	—	1	65	—	65	24	41	—	—	1	25	98
Nebraska.....	2	—	2	68	—	68	33	35	—	—	2	22	105
Kansas.....	13	6	7	937	298	330	246	391	—	62.9	11	152	975
SOUTH ATLANTIC:													
Maryland.....	1	—	1	80	—	80	26	54	—	—	1	34	94
Virginia.....	3	—	3	116	—	116	47	69	—	—	2	15	104
West Virginia.....	4	—	4	76	—	76	25	51	—	—	2	14	68
WEST SOUTH CEN- TRAL:													
Oklahoma.....	1	—	1	32	—	32	10	22	—	—	1	12	70
MOUNTAIN:													
Idaho.....	6	1	5	198	80	118	77	121	—	63.6	6	48	271
PACIFIC:													
Washington.....	4	2	2	150	83	67	57	93	—	—	4	49	213
Oregon.....	6	1	5	375	24	351	146	229	—	63.8	5	69	432
California.....	7	3	4	367	176	191	136	231	—	58.9	7	101	551

<sup>1</sup> Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 <sup>1</sup>
United States.....	248	372	408	569	15,401	17,872	18,106	21,401	517	13,596	1,288	3.7
MIDDLE ATLANTIC:												
New York.....				3				23				
Pennsylvania.....	25	35	28	37	3,098	2,900	2,226	2,177	75	2,772	221	2.6
EAST NORTH CENTRAL:												
Ohio.....	56	92	106	161	3,997	4,542	4,863	6,147	104	3,494	339	4.5
Indiana.....	31	57	65	98	1,802	2,075	3,005	4,641	88	1,315	459	6.3
Illinois.....	15	16	19	20	832	946	941	990	37	639	150	5.5
Michigan.....	59	82	96	116	2,979	3,498	4,058	3,937	53	2,848	78	1.8
Wisconsin.....	3	3	3	9	108	75	94	144	6	102		5.6
WEST NORTH CENTRAL:												
Iowa.....	5	6	6	9	215	270	197	154		215		
Missouri.....	6	10		10	176	270		205	3	173		1.7
South Dakota.....	1	1	2	1	65	93	78	82		65		
Nebraska.....	2	3	4	4	68	123	157	41		68		
Kansas.....	13	21	18	28	637	833	680	839	21	581	35	3.5
SOUTH ATLANTIC:												
Maryland.....	1	3	3	1	80	242	191	99		80		
Virginia.....	3	12	8	6	116	398	433	235	5	111		4.3
West Virginia.....	4	5			76	40				76		
WEST SOUTH CENTRAL:												
Oklahoma.....	1	1	1	6	32	21	42	155	4	28		
MOUNTAIN:												
Idaho.....	6	4	12	7	198	177	291	197	13	185		6.6
PACIFIC:												
Washington.....	4	5	19	19	150	178	519	497	6	144		4.0
Oregon.....	0	9	11	22	375	320	419	596	15	300		4.0
California.....	7	7	4	6	367	242	246	149	27	340		7.4

<sup>1</sup> Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

GEOGRAPHIC DIVISION AND STATE	Total num- ber of churches	Num- ber of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PAR- SONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	248	243	238	\$774,500	15	\$21,692	140	\$212,750
MIDDLE ATLANTIC:								
Pennsylvania.....	25	25	25	116,500	2	13,380	8	25,100
EAST NORTH CENTRAL:								
Ohio.....	56	56	55	225,300	3	2,282	27	47,600
Indiana.....	31	31	31	109,300	2	800	11	17,700
Illinois.....	15	15	15	45,400			11	21,600
Michigan.....	59	58	52	172,300	5	4,125	46	58,300
Wisconsin.....	3	3	3	3,500			3	1,050
WEST NORTH CENTRAL:								
Iowa.....	5	4	4	4,500				( <sup>1</sup> )
Missouri.....	6	5	5	5,800			2	
Kansas.....	13	13	13	23,500			10	12,800
SOUTH ATLANTIC:								
Virginia.....	3	3	3	5,500			2	( <sup>1</sup> )
West Virginia.....	4	3	3	2,700				
MOUNTAIN:								
Idaho.....	6	6	6	9,000	1	300	2	( <sup>1</sup> )
PACIFIC:								
Washington.....	4	4	4	5,800			3	2,400
Oregon.....	0	5	5	8,700	1	355	4	5,800
California.....	7	7	7	24,100	1	450	7	8,600
Other States.....	5	5	25	13,600			4	11,800

<sup>1</sup> Amount included in figures shown for "Other States," to avoid disclosing the statistics of any individual church.<sup>2</sup> Includes: South Dakota, 1; Nebraska, 2; Maryland, 1; and Oklahoma, 1.



TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES					
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest
United States.....	248	248	\$225,355	\$86,422	\$12,809	\$22,898	\$13,450
MIDDLE ATLANTIC:							
Pennsylvania.....	25	25	43,138	10,275	1,531	3,646	11,843
EAST NORTH CENTRAL:							
Ohio.....	56	55	55,737	21,643	4,397	7,945	432
Indiana.....	31	31	25,963	11,156	1,694	2,938	219
Illinois.....	15	15	10,991	4,453	581	448	
Michigan.....	59	59	57,968	23,491	2,324	5,885	624
Wisconsin.....	3	3	938	455	30	100	
WEST NORTH CENTRAL:							
Iowa.....	5	5	1,504	891	90	15	
Missouri.....	6	6	1,196	634	11	105	
Kansas.....	13	13	7,782	3,639	566	413	267
SOUTH ATLANTIC:							
Virginia.....	3	3	981	500	73	125	
West Virginia.....	4	4	1,192	900	70	25	
MOUNTAIN:							
Idaho.....	6	6	1,049	784	120	305	50
PACIFIC:							
Washington.....	4	4	1,701	865	99	70	
Oregon.....	6	5	3,555	1,590	267	318	15
California.....	7	7	7,711	3,303	277	535	
Other States.....	5	15	3,349	1,693	179	25	

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued					
	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$34,016	\$2,232	\$5,425	\$7,352	\$18,975	\$22,276
MIDDLE ATLANTIC:						
Pennsylvania.....	5,072	355	1,406	1,351	2,606	4,003
EAST NORTH CENTRAL:						
Ohio.....	9,953	588	1,012	1,556	4,260	3,042
Indiana.....	2,837	546	982	780	3,068	1,734
Illinois.....	1,578	46	260	804	746	2,045
Michigan.....	9,466	410	1,316	2,178	5,936	6,338
Wisconsin.....	65	42	28	93	75	50
WEST NORTH CENTRAL:						
Iowa.....	285				223	
Missouri.....	106	50	20	50	83	137
Kansas.....	871	58	187	287	497	907
SOUTH ATLANTIC:						
Virginia.....	49	10			81	83
West Virginia.....					85	52
MOUNTAIN:						
Idaho.....	231			25	109	25
PACIFIC:						
Washington.....	499			25	95	48
Oregon.....	635	57	15	66	353	239
California.....	1,930	60	70	79	351	1,106
Other States.....	439	10	129	49	338	487

¹ Includes: South Dakota, 1; Nebraska, 2; Maryland, 1; and Oklahoma, 1.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE AND DEBT ON CHURCH EDIFICES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1936

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Scholars
Total.....	248	15,401	236	\$774,500	15	\$21,692	246	\$225,355	232	18,857
Auglaize.....	26	1,422	25	98,000	—	—	26	20,784	24	1,625
California.....	7	367	7	24,100	1	450	7	7,711	7	531
Detroit Mission.....	1	122	1	20,800	2	1,200	8	5,483	1	373
Idaho.....	7	232	7	8,000	—	—	8	2,442	7	318
Iowa.....	8	323	7	—	—	—	8	—	8	302
Kansas.....	7	334	7	14,800	—	—	7	4,200	5	457
Michigan.....	22	1,127	21	68,300	3	2,725	22	23,639	22	1,002
Missouri.....	6	173	4	4,300	—	—	5	921	5	135
Nebraska.....	3	193	3	6,000	—	—	3	1,540	3	203
Neosho.....	8	338	8	10,700	—	—	8	4,427	8	602
North Michigan.....	18	602	18	30,500	1	500	18	11,276	17	775
North Ohio, East.....	30	2,028	32	118,600	1	1,382	36	36,430	33	2,542
North Ohio, West.....	11	561	11	40,500	—	—	11	8,097	10	729
Oregon.....	6	348	6	8,200	—	—	6	3,836	5	453
Pennsylvania.....	23	3,025	23	110,100	1	12,880	23	41,717	23	3,096
Rock River.....	16	851	16	47,400	—	—	16	11,625	15	890
Sandusky.....	14	1,077	14	83,400	2	1,000	13	22,840	14	1,558
Scioto.....	6	452	6	11,800	1	400	6	2,692	5	544
Virginia.....	7	192	6	8,200	—	—	7	2,173	4	172
Wallis Walla.....	3	143	3	4,500	1	355	3	1,082	3	145
White River.....	14	921	14	47,800	2	800	14	12,540	13	935

<sup>1</sup> Amount for Detroit Mission Conference included in figures for Idaho Conference, to avoid disclosing the statistics of any individual church.

## HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

### DENOMINATIONAL HISTORY

With the growth of the Church of the United Brethren in Christ, as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the General Conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion—the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front, and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured endorsement by the indifferent and youthful members. Although less than one-half of the whole society voted, the General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and, as such, entitled to the church property. In some cases decisions were given by the courts, in others by vote of the congregations, while occasionally property awarded to one body was purchased by the other. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

<sup>1</sup> This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by W. C. South, recording secretary, Board of Administration, Church of the United Brethren in Christ (Old Constitution), Huntington, Ind., and approved by him in its present form.

## DOCTRINE

In doctrine the church holds to the Trinity, the Deity and humanity of Jesus Christ, and an atonement unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—i. e., is born again—the doctrine upon which the early life of the church was based. A scripturally directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

## ORGANIZATION

In policy the church is Methodist, having quarterly, annual, and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The General Conference, which is made up of ministerial delegates elected, pro rata, by the annual conferences, convenes every 4 years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least 3 years.

Candidates for the ministry, with certain educational attainments prescribed by the General Conference, and recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective and for a limited term only. Pastors are appointed by the annual conference for a term of 1 year, and are eligible for reappointment to the same station for unlimited successive terms. Presiding elders are elected by the annual conference for a term of 1 year, and are eligible to unlimited reelection. Bishops are elected by the General Conference for the term of 4 years, and are eligible to reelection.

## WORK

The missionary work of the church is conducted by a general board named the Domestic, Frontier, and Foreign Missionary Society, of which each annual conference is a branch, and by the Woman's Missionary Association, auxiliary to the society.

In the home mission department of the society's work 29 conferences and churches were aided. The amount contributed for this work was \$11,000.

The principal foreign mission work of the society is in the Imperch district in Sierra Leone, West Africa, and in Canton, China. A recent report shows 10 stations in Africa and 1 in China. In Africa there are 7 American missionaries with 30 native workers; 9 organized churches; 7 schools with 502 pupils; 1 dispensary, treating 9,800 patients, with 10,000 prescriptions; 35 towns regularly served by itinerants; property valued at \$35,000; and a total income for the foreign work of \$10,000. In China there is 1 station with 20 native preachers and teachers; 1 school with 50 pupils; and a total income for this field of \$2,000.

Owing to the slow transition from the use of German to that of the English language, there was delay in founding an institution for advanced education until 1845, when the General Conference projected a plan for the establishment of a college. After the division of 1889, however, only one college, located at Hartsville, Ind., remained in the Old Constitution body, and this was destroyed by fire in 1897. The report for 1936 shows but one college now, located at Huntington, Ind. This school, together with the one in Canton, China, reports about 700 students and property valued at \$135,000. The contributions for general educational purposes during the year amounted to \$29,295.

The number of Christian Endeavor societies is 283, with a membership of 7,985. These societies support a medical missionary in Africa. The church owns a printing plant at Huntington, Ind., valued at \$100,000, from which a denominational organ, a missionary monthly, and Sunday school periodicals are issued.

# UNITED CHRISTIAN CHURCH

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United Christian Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. The 14 churches reported were in the State of Pennsylvania. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is composed of those persons who are formally received into the local churches upon subscribing to the confession of faith, discipline, and customs.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL <sup>1</sup>	
				Urban	Rural
Churches (local organizations), number.....	14	3	11	-----	-----
Members, number.....	591	92	499	15.6	84.4
Average membership per church.....	42	31	45	-----	-----
Membership by sex:					
Male.....	272	39	233	14.3	85.7
Female.....	294	53	241	18.0	82.0
Sex not reported.....	25		25	-----	-----
Males per 100 females.....	92.5	(2)	96.7	-----	-----
Membership by age:					
Under 13 years.....	3	2	1	-----	-----
13 years and over.....	450	90	360	20.0	80.0
Age not reported.....	138		138	-----	-----
Percent under 13 years <sup>2</sup> .....	0.7	(1)	0.3	-----	-----
Church edifices, number.....	9	2	7	-----	-----
Value—number reporting.....	9	2	7	-----	-----
Amount reported.....	\$44,075	\$11,075	\$33,000	25.1	74.9
Constructed prior to 1936.....	\$39,000	\$6,000	\$33,000	15.4	84.6
Constructed, wholly or in part, in 1936.....	\$5,075	\$5,075		100.0	-----
Average value per church.....	\$4,897	\$5,538	\$4,714	-----	-----
Expenditures:					
Churches reporting, number.....	12	2	10	-----	-----
Amount reported.....	\$5,257	\$1,727	\$3,530	32.9	67.1
Pastors' salaries.....	\$1,652	\$478	\$1,174	28.9	71.1
All other salaries.....	\$263	\$100	\$163	38.0	62.0
Repairs and improvements.....	\$803	\$285	\$518	33.0	67.0
All other current expenses, including interest.....	\$1,443	\$664	\$779	46.0	54.0
Local relief and charity, Red Cross, etc.....	\$391	\$85	\$306	21.7	78.3
Home missions.....	\$52		\$52	-----	-----
Foreign missions.....	\$364	\$115	\$249	31.6	68.4
To general headquarters for distribution.....	\$119		\$119	-----	-----
All other purposes.....	\$110		\$110	-----	-----
Average expenditure per church.....	\$438	\$864	\$358	-----	-----
Sunday schools:					
Churches reporting, number.....	8	2	6	-----	-----
Officers and teachers.....	125	26	99	20.8	79.2
Scholars.....	1,000	167	833	16.7	83.3

<sup>1</sup> Percent not shown where base is less than 100.

<sup>2</sup> Ratio not shown where number of females is less than 100.

<sup>3</sup> Based on membership with age classification reported.

Comparative data, 1936 and 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the United Christian Church for the census years 1936 and 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
Churches (local organizations), number.....	14	15	Expenditures:		
Increase <sup>1</sup> over preceding census:			Churches reporting, number.....	12	11
Number.....	-1	-----	Amount reported.....	\$5,257	\$2,946
Percent.....	(?)	-----	Pastors' salaries.....	\$1,652	
Members, number.....	591	577	All other salaries.....	\$263	
Increase over preceding census:			Repairs and improvements.....	\$803	\$2,296
Number.....	14	-----	All other current expenses, including interest.....	\$1,448	
Percent.....	2.4	-----	Local relief and charity, Red Cross, etc.....	\$301	
Average membership per church.....	42	38	Home missions.....	\$52	
Church edifices, number.....	9	9	Foreign missions.....	\$364	\$250
Value—number reporting.....	9	9	To general headquarters for distribution.....	\$119	
Amount reported.....	\$44,075	\$35,400	All other purposes.....	\$110	
Average value per church.....	\$4,897	\$3,933	Not classified.....	-----	\$400
Debt—number reporting.....		1	Average expenditure per church.....	\$438	\$268
Amount reported.....		\$1,200			
			Sunday schools:		
			Churches reporting, number.....	8	5
			Officers and teachers.....	125	70
			Scholars.....	1,000	553

<sup>1</sup> A minus sign (—) denotes decrease.

<sup>2</sup> Percent not shown where base is less than 100.

## HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

### DENOMINATIONAL HISTORY

The United Christian Church originated in the breaking away, about the year 1864, of a number of members of the Church of the United Brethren in Christ, both ministerial and lay. They were opposed "on account of conscientious convictions" to some of the doctrines and practices, as then held and practiced by the church; these principally related to infant baptism, voluntary bearing of arms; the admission of members of oath-bound secret organizations into the church; and following the styles and fashions of the world in their manner of dress.

Prominent among the dissenting ministers was Rev. George W. Hoffman and the followers of the movement were known for many years as the "Hoffmanites." They meant to get along without a definite organization, but after a number of years decided to organize, and with this end in view met at Campbelltown, Pa., in January 1877, at which time a confession of faith was adopted; the name United Christian Church was adopted at a conference held at the same place in January 1878; at the annual conference of 1891 a committee was appointed to revise the confession of faith and formulate a constitution and discipline; the revised confession of faith was adopted at the conference of 1892; the constitution and discipline were adopted at a conference held May 1894. The confession of faith, constitution, and discipline now in use were adopted at the conference of 1920. Annual conferences have been held regularly since 1877. In 1897 a camp meeting was held in a grove near Cleona, Lebanon County, Pa., and camp meetings are held annually, having grown in favor from the first.

### DOCTRINE AND ORGANIZATION

This denomination holds the beliefs of other orthodox evangelistic churches in regard to the Trinity, the Scriptures, justification, regeneration, and the observance of the Sabbath. It admits man's total depravity, and defines sanctification as "the work of God's grace, through the word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts, from

<sup>1</sup> This statement was prepared from information supplied by Rev. Irwin K. Curry, presiding elder, United Christian Church, Hershey, Pa.

sin, and are enabled to live unto God, and to follow after holiness, without which no man shall see the Lord."

The ordinances of the church are baptism, the Lord's Supper, and feet washing; the mode of baptism is left to individual choice, provided only that it shall be administered in the water if possible.

The organization follows in the main that of the Methodist Episcopal Church; the conferences are limited, however, to district and annual conferences. They follow the itinerant plan, in the ministry, and local preachers have a vote in the annual conference.

The official members of each class, or local church, with the pastor constitute the official board of the class. The official members of the classes of each district are the members of the district conference and the members of the several district conferences are the members who constitute the annual conference, the highest legislative body of the church. At the present time there is but one annual conference and the highest elective office is that of presiding elder.

### WORK

Home mission work is carried on through tent meetings held at different places throughout the summer, and services are held in the Lebanon and Dauphin County prisons at quite regular intervals; and an occasional service at the Lebanon County Home, and the Widows' Home in Lebanon, Pa.

During the year 1927 the church became interested in foreign mission work and is cooperating with the Brethren in Christ Church in their work in Africa and India.

